

The Luther League REVIEW

OCTOBER
1948
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A Letter to the Church at Philadelphia
What Overseas Missions Advance Means
So You May Know the New Plan for Youth Work

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Let Us Pray for Our Church in Convention at Philadelphia

THE YOUTH of *The United Lutheran Church in America* have a vital interest in their great Church. They, therefore, have a keen interest in its approaching biennial convention at Philadelphia, October 6-14. They will want to pray for that convention.

Because that historic American city is also the headquarters of their organization, they feel as if they also were hosts to the convention. Accordingly, they have arranged a special session for Sunday evening, October 10, as YOUTH NIGHT for the benefit of delegates and visitors, and extend a hearty invitation to all to come to 7th Floor, Town Hall, 150 North Broad Street, at 8 o'clock that evening.

The Luther League of America, offi-

cial youth auxiliary of the Church, has a very special organizational interest in the coming convention of its parent body. A report of the Church's Committee on Comprehensive Survey of Youth Work will be acted upon. That plan is reported in this issue of *THE LUTHER LEAGUE REVIEW*. See pages 18 and 19 for details.

The plan seeks to effect a larger measure of integration in the Church's *present program* for youth as carried on by The Luther League of America and the Parish and Church School Board working *separately*. The new plan calls for joint action in the administration of the total youth program. If the plan is adopted, the Parish and Church School Board in effect will have direct supervision of the

League. The Board also will have committed to it the responsibility for creating and publishing *all* study materials for the use of Leaguers, including "any youth magazine." There will be a joint secretarial staff, supported by an appropriation of the Church, to promote the total program, including the Sunday School and other youth interests. A full-orbed annual benevolence budget will supplant the League's present plan for biennial missionary projects, and the Luther League's share of the total cost of operation will be derived from free will offerings from youth on *Youth Sunday* and *other occasions*. Give the plan a thoughtful reading! It deserves it!

The Luther League REVIEW

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William J. Ducker, Editor

Joseph W. Frease, Business Manager

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Vol. LX

October, 1948

No. 10

Funny Faces

It will soon be Hallowe'en again. And what fun we get out of celebrating that old pre-Christian festival! Time was when that eve was a fearsome one. Ghosts and goblins and witches were supposed to stalk around on that night. People were naturally afraid of these supposedly weird creatures of the unknown spirit world. But Hallowe'en today is not a time of fear but a time for fun.

Let's have real fun this year as we celebrate the old festival. Yes, it's fun and frolic, but not ruthless destruction of other people's property or of that which is our common property—city signs, trash cans, park benches, monuments, etcetera—which we should enjoy.

We have no fear of the weird sights and shapes which greet us on that eve. We know that they are simply young people and children dressed up to produce the effect. Like the boy and girl

in our cover picture, we secure pumpkins, hollow them out, cut openings in them to simulate a grinning monster's face, and set candles in them to make them look eerie at night. All of this we do to create atmosphere for our fun-making, whether in our individual homes or in the assembly rooms where we hold our Hallowe'en parties at church.

Fortunately, the things which often do frighten us are also objects of our own making, just as the pumpkin faces are. We recognize the latter for what they are—funny faces—but we do not realize that our seeming difficulties are just as unreal, just shadow shapes in the dark. When we approach them in the courage which faith inspires, we find that in them is no power to harm. Let's examine our fears at close range, have more faith and more fun! Only then can we be assured of a full life.

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A Letter to the Church at Philadelphia

By Emil E. Fischer

If the great Head of the Church, Christ himself, were to address the convention of the United Lutheran Church meeting in Philadelphia this week, what would He say? Would He commend the Church as He commended the Church in another Philadelphia years ago? "Thou hast a little strength," He said at that time, "and hast kept my word, and hast not denied my name."

Perhaps He would change that word "little." The Church in Philadelphia in Asia Minor very likely consisted of a handful of converts, who lived precariously as Christians, surrounded by unbelievers on every side. The Church which is meeting in Philadelphia this week is a great church, consisting of almost two

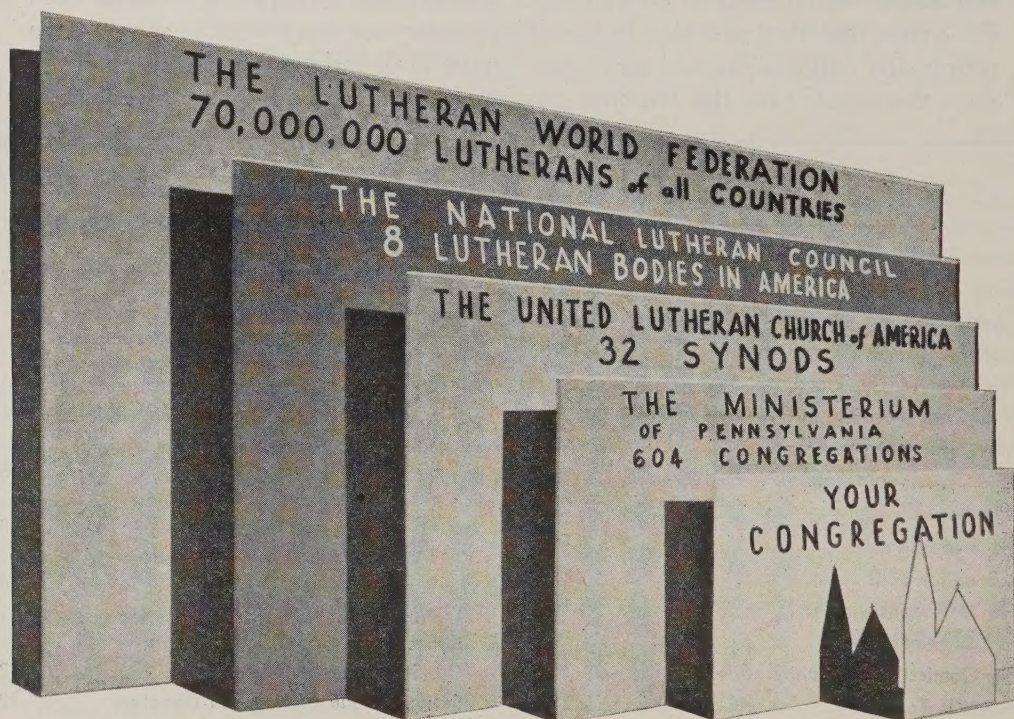
million baptized members, gathered in more than 4,000 congregations, under 3,800 pastors, teachers, and administrators. "Thou hast great strength," we can hear the Head of the Church saying to the more than 500 delegates assembled in convention. Even they do not represent the whole of the Lutheran Church in America. There are about 15 other Lutheran bodies which have their own independent organizations. But the United Lutheran Church is the largest of them all. Of the 5,673,000 baptized Lutherans in the United States and Canada, 1,845,000 belong to the United Lutheran Church. It is a great Church so far as numbers are concerned. But numbers alone do not constitute greatness. They

bring with them a responsibility and create an opportunity. "Thou hast great strength," we can hear the Head of the Church saying. "What art thou doing with thy strength?"

That is the question to which the Church must give answer in Philadelphia, Pennsylvania. Conventions are held for that reason. They are occasions when the Church renders an account of her stewardship.

Stewardship of the Truth

Has she been faithful to the truth. This is the first obligation of the Church. "Thou hast kept my word and not denied my name," the Head of the Church said to the Church in that other Philadelphia. And we believe that He may say it to



the Church in our Philadelphia, too. In the 4,000 churches in which our Lutheran people gather on Sundays the gospel has been proclaimed in sermon and service, in hymn and prayer. Souls have been reborn through baptism or reclaimed by renewal of faith; sinners have been forgiven; the weak have been made strong, and the sorrowful comforted. Faith has been sustained, and the Christian life of hundreds of thousands nurtured.

The Stewardship of Witnessing

But the stewardship of the Church does not end there. The new life which is begotten and sustained by the preaching of the gospel must express itself in good works. It cannot be otherwise. Gratitude to God for what He has done for us constrains us to offer our life a living sacrifice to Him. "Thou hast not denied my name" implies a positive obligation. There is a stewardship of witnessing for which the Church must give an account. It is not sufficient that the faith of its members be sustained. Believers must witness to their faith and by witnessing seek to win others to faith in Christ.

This is a new emphasis in our church. Personal evangelism is being recognized more and more as an essential part of the Christian stewardship. The Church has suddenly awakened to the fact that its rate of growth is far less than it should be in view of its strength. The net gain in membership has been only 116,452 over a period of ten years, or an average of 11,645 a year, which is about 1 per cent of the confirmed membership.

"Behold, I have set before thee an open door, and no man shall shut it," the Spirit said to the Church in Asia Minor. He is saying the same thing to our Church, and now we are beginning to heed His word. The world situation is partly responsible. The conviction that faith in Jesus Christ is indispensable to a peaceful world is being driven home by the experiences through which the world is passing. What are we doing to bring Christ to the unchurched in the neighborhood of our church? This is the question which has come to the fore in the church's deliberations and planning, and well it might. Evangelism is one of the great unfulfilled responsibilities of the Church. The Church is endeavoring to meet it by strengthening the department of evangelism in the Board of Social Missions and by an enlistment program for the Sunday school which hopes to increase the enrollment to one million by 1950. Eventually it is hoped that every congregation will organize itself effect-



President Dr. Fry in the historic pulpit of Old Trappe Church, Trappe, Pa. One service of the convention of the U.L.C.A. is planned for this shrine of Lutheranism

ually for a continuous program of evangelism.

The Stewardship of Money

In addition to personal witnessing, the Church's task includes assignments which can be fulfilled only through the cooperative effort of all the churches. The foreign and the home mission enterprises are responsibilities of the whole Church. So also is the work of the Parish and Church School Board, of the Board of Social Missions, of the Board of Publication, of the Board of Pensions and Relief, of the Board of Deaconess Work, and of the Board of Education. To each of these boards is delegated an essential part of the work of the Church.

But it is impossible for them to enter the open door which Christ has set before them save as the Church provides the means. To this end each individual congregation makes a contribution. This is in addition to the support which is given to the local church or to local institutions. It is called benevolence objective and represents the gifts which are given regularly through offerings received at the Sunday services.

The total sum contributed to these various objectives is large, reaching into the millions. More than thirty millions of dollars were contributed by members of the United Lutheran Church for all purposes. But when the total is broken down, it amounts to \$20.77 per confirmed member per year, or less than fifty cents a week for all purposes. Of this amount only \$4.81 per member was contributed to the benevolent work of the Church. This includes all benevolences. To the budgeted benevolence (apportionment) the per capita contribution was only \$2.43 (report of the United Stewardship Council for 1946).

In view of these facts, the United Lutheran Church has launched out on a vigorous effort to measure up to its strength. During 1948 effort will be made to double the annual contribution for the budgeted benevolences of the Church. It can be done. It must be done in view of the open door which has been set before us. The great Head of the Church is speaking to our United Lutheran Church and urging her to measure up to the opportunities which lie before her.

Food for Tomorrow's Leaders

By Paul Bock

Photos by World Council



Some of the 14,000 students who enjoyed an American-sent meal a day during the summer semester of 1943

Renewal of the spiritual life of a nation suffering from nihilism, want, and despair can best be begun in the youth—in the students who are to be the leaders of tomorrow. Yet, a student group, like an army, “moves on its stomach.” Enthusiasm for intellectual pursuits or social ideals is not easily generated when the struggle to keep alive is uppermost. One worn-out student expressed his feelings in these words, “Alles ist mir egal.” (Everything is the same to me, or nothing matters).

Recognition of this situation led church relief leaders in the German *Hilfswerk* to appeal last fall to the World Council of Churches for a special student-feeding program. Since then, a \$75,000 program has been approved. During May and June feeding programs opened in 15 universities and theological seminaries. Food from American churches will give 14,000 students a meal a day during the three-month summer semester. Committees including students, professors, and relief workers administer the program through the local Student Christian Movement centers in a way that the most needy will be helped.

Obviously, this new project along with the student relief work of other organizations can help but few of the 110,000 students in Germany, all of whom face tragic conditions. The Rev. Iain Wilson, Reconstruction Department secretary responsible for Germany, pointed out that student morale is often low, inasmuch as many have no real faith that they will ever be able to use the fruit of

their studies for peaceful, constructive work. Physically, their lot is a very bad one: a high proportion is maimed, many are homeless, all are short of food and clothing. At Wurzburg, 79 per cent of the students were underweight (most of them more than 20 pounds underweight); in Munich over 10 per cent were threatened with active tuberculosis, and 20 per cent had stomach diseases. There are few books and inadequate heating. Many students go to bed early to conserve their energy. They definitely belong to the most needy classes.

While participating in the opening of several student-feeding centers, the Rev. Martin Dietrich of the Lutheran World Federation, marveled at the eagerness to study that such undernourished students displayed. Several professors pointed out that students study until they collapse.

At the opening ceremony in Tuebingen, Rev. Mr. Dietrich said, “Americans are impressed by the sacrificial spirit in which you approach your studies. We can’t help but want to come to the aid of such students . . . This food is a symbol. The fact of the Christian fellowship is not just a hollow word. . . . Gratitude should be given to Him who is the author of the giving spirit.”

A student responded. “This gift obligates us to live up to something. We want to prepare ourselves as Christian leaders.”

The dedication at Mainz took place in a renovated church house, Pastor Dietrich said. Standing on a sawdust floor in a building without windows, students heard Dr. Georg Federer tell them that this food represented the gifts of a lot of “little people,” rather than of a few rich

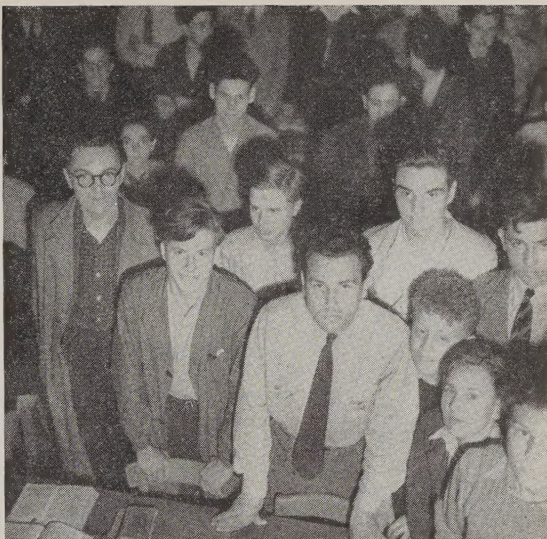
people in America. He raised the question with the students, "Would we have given such Christian help for America had the war gone otherwise?" Pastor Walter Zimmerman, head of the Student Christian Movement, described the program as a miraculous evidence of Christian fellowship.

In the early planning of the student relief project, *Hilfswerk* leaders decided to help theological students or the future church leaders with the amount available. But in the universities where theological and other students were together, the future preachers themselves loudly voiced their objections and insisted that the Student Christian Movement serve the most needy students, regardless of profession.

Dollars are stretched to the utmost due to *Hilfswerk's* careful planning and self-help emphasis. Examination of the figures reveals that seven and a half dollars can give an extra meal to a student for four months. This is possible because bulk supplies of fat, powdered milk, sugar, and flour are sent from outside and then turned into food by German labor, thus combining foreign and local help.

Funds for the \$75,000 program have been provided by American churches as follows: National Lutheran Council—\$40,000; Presbyterians—\$15,000; Evangelical and Reformed—\$10,000; Missouri Lutherans—\$5,000; and Methodist—\$5,000. Furthermore, Norwegian churches have sent shipments of fish to the universities of Mainz and Freiburg in the French zone. Additional students have been aided with flour from the CROP program. (Christian Rural Overseas Program—joint agency of Church World Service and Lutheran World Relief). When Mr. Dietrich was in Darmstadt, he observed that already 1,200 students were receiving daily meals at the mensa which was aided with flour from the Northwest Friendship Train. This grain came from the Lincoln train sponsored by CROP. Dietrich noted that at Darmstadt there were only 200 dishes available for all the people. Students had to bring their own spoons. In another university spoons were tied down to the table in the dining hall, so they could be used by different groups without disappearing.

Universities and seminaries where the program is oper-



Future leaders eagerly seek to learn but need the necessary physical nourishment to continue at their tasks

ating are: Kiel, Tuebingen, Mainz, Heidelberg, Marburg, Koeln, Düsseldorf, Aachen, Bonn, Erlangen, Münster, Hamburg, Goettingen, the Methodist Seminary in Frankfurt and the Church High School in Berlin. The Berlin school began underground during the war to train ministers and occasionally had to shift places when danger was at hand. Now it is training the majority of the theological students in the Eastern zone of Germany.

What the program symbolizes can be seen in reports from one of the universities. Among the students eating in the Mainz Student Christian center is Margarethe Gimmerthal, a medical student. While serving with her father as a voluntary worker fighting typhus in a refugee camp in Mecklenburg, she contracted typhus herself and was in the hospital for months. Now, having returned to Mainz, she would not have the strength to continue without the noon supplement.

Ludwig Bernhard, a crippled refugee from the East, has lost both parents, and his only brother fell in Russia. He earns his living as a night porter, and is extremely grateful for the extra noon meal. Günther Heinrich, a student of physics, had never heard much of Christianity in his youth. Now he is the guest of American Christians whom he has never seen. One day he told the local *Hilfswerk* manager that somehow he got hold of the Bible and read the Sermon on the Mount. He said he had known before that there is still something in that, and he wanted the American friends to know what a change their gifts had brought in his outlook.

Reconstruction Department staff members in the World Council of Churches realize that the need of students has only been touched. But they stand ready to serve as a link between willing givers and needy students, to carry further the witness of Christian solidarity and to help renew a people by seeking to restore the younger generation.



Theological student reading American-sent theological journals in Finland

Vote—No Matter How!

By Oscar J. Schmiede

The era of representative government began in ancient Greece. It was an occasion when an Athenian youth attained his majority and was admitted to the honors and privileges of a citizen. Everything during his life was pointed toward that wonderful hour. When election day came, every Athenian shop was closed and all doors were emblazoned with banners. The young citizen would rise early on that day to bathe and shave himself. He would put on a white robe around which he placed a purple sash. The rulers and priests walked at the head of the procession, incense was burned, filling the air with fragrance. The Parthenon itself was the election booth, and before the young man cast his first ballot he purified himself by a religious rite. To be drunk on election day was to be guilty of a crime punishable by death. The ceremony of

voting in beautiful Athens was a rite as solemn as that of marriage. This first experiment in democracy was abruptly interrupted when the free commonwealths of Greece lost their independence, and it did not reappear until the civilized nations of the western world, during the centuries which followed the Renaissance, began one after another to fight for their political rights. We, today, however, have much to learn about voting from the ancient Greeks.

Current Neglect of the Ballot

The average citizen does not take his civic responsibility overseriously, to judge from the extent to which he avails himself today of the opportunity to vote and register his influence through the ballot box. In the Wisconsin presidential primary of 1948, with two of the presidential candidates personally appearing before the people, only 46 per cent of the total number of voters, including both *Republicans* and *Democrats*, turned out to vote.

Nebraska did not do even as well this year. It cast only 36 per cent of the vote that it cast in the 1940 general election. Yet these primaries were hailed the nation over as of the greatest political significance, particularly in the Republican contest. Actually, fewer than 50 per cent of the eligible voters in each state recorded their opinions. How much more significant the results would be if there had been a majority turnout of the citizens of these two states?

The history of civilization shows that without government there can be no peace, there can be no justice, there can be no protection of home, family life, and church, and there can be no security in one's business and one's pursuit of happiness. And yet many intelligent citizens are lukewarm and some are completely disinterested in this great and vital Government of ours.

The Power of the Ballot

The ballot is the only instrument which conforms the Government to our ideas. It is the only legitimate means at the disposal of the citizenry for the defense of their collective rights. Until the people of the civilized world won their emancipation, symbolized by the ballot, mankind traveled for centuries the road of servitude. Despotism controlled their lives. The people lived by the grace of those in power and died at their command. They bore



Photo by Lambert

Symbols of democracy

heavy obligations and duties without any corresponding rights.

Everything that is included under the term "modern civilization," all the advantages of our era, all the good things that we enjoy, with our ability to produce them are the by-products of political freedom, of the right to decide matters of public policies by our vote. Not only has the ballot been the grand prize in the struggle of humanity in behalf of its right, but it is also the only effective means at its disposal for their defense and preservation.

Understanding Our Party System

We hear many voters say, "I do not like either party, they do not keep their word, their candidates make promises just to be elected," and the like. All man-made institutions have faults and weaknesses, but their underlying worth cannot be denied. A democracy is the rule of the people, and it has been found to be the best and fairest type of government. The interests of a large population naturally vary, and any important decision must be in the form of a compromise. The party system is essential in allowing the voter the opportunity to examine and understand the merits of different courses of action and to decide on the best course of action for the benefit of the greatest number of people.

It is to be noted that one group of voters always vote the straight party ticket. Large numbers of these voters are found in practically equal numbers in each major party. They are the salt of politics and keep the two parties strong. The more such the better, they help win elections and they always help make a strong opposition party which is as valuable to the country as it is to their party. Since the uninformed voter, the partially informed, and the "standpatters" all tend to line up equally, the thinking vote is the one that throws the balance one way or the other. The non-thinkers and the careless thinkers set the scales equally balanced and the thinking voters can easily tip the scales. One often hears the remark, "What is one vote in a million." However, every vote is one of two that offset each other, and if a vote is not cast it helps to throw off the equilibrium. The person who really cast the one vote in a million that counts is the person who fully understands the conditions and knows enough not to be absent on election day. His is one of the small number of votes that tips the well-balanced scales.

Your Vote and World Affairs

Voting is of greater importance than ever before because of the vital part our country is playing today in world affairs. Participating in the moulding of world affairs by voting at every election is a challenge and an adventure. With the Government more and more extending its sphere of control into areas heretofore reserved for private industry, the voting privilege becomes increasingly important. With nearly half of our individual income going directly or indirectly to the Government, failure to vote means we have absolutely no part in determining the manner in which these vast sums are spent.



Photo by Lambert

A modern voting machine as used in many places today

The individual citizen is often prone to criticize the political leaders when we really should be scolding ourselves. We say they are skilled organizers and have a machine behind them, that we are helpless. And so we wash our hands of the whole thing, staying away from primaries, where the real damage is done. Then we growl about the names we find on the ballot in the final election. However, the political leader is subject to pressure and will give any group that really means business just about anything it wants. The blame for misdeeds goes therefore to a supine and indifferent public which allows a low standard of political ethics.

If interest in the future of society is important to anyone, obviously youth with a long future before them have a greater stake in political trends than persons of more advanced years. After all, it is the youth of today who will have to take the vital responsibility for future world affairs. It is they who most benefit by a democratic peace or suffer from a wrong and unstable settlement. No one has more to lose nor more to gain than youth in the future of our Government. Yet past election figures reveal that a greater proportion of older people vote than of younger people.

It would be folly to say that our political rights are inherently secure and that they do not need the protection of the individual voter. The individual citizen may overlook or attempt to minimize his importance, but he is only fooling himself or trying to present an alibi as an excuse for not doing his duty. In a democracy, government rests

(Continued on page 22)



The Rev. Chitose Kishi, president of the Evangelical Lutheran Church in Japan, accredited visitor to the World Council of Churches in Amsterdam, and participant in the coming Interdenominational and Lutheran Regional Meetings of the Foreign Missions Advance

The Christian church for centuries has been "teaching all nations." Its missions have emphasized the saying Gospel of Christ as the answer to man's overwhelming problems. Men of all races have believed. They have sought to extend their new-won knowledge to additional untouched millions.

Recent strides in education, coupled with modern progress in communication and contact, have given the "younger churches" a growing sense of Christian community, confidence in their developing strength, and a desire to share responsibility with the churches in the "sending countries."

Joint planning between the "younger churches" and the foreign missions interests of North America have reached the point of blueprinting future expansion of the world missionary endeavor. In this co-operative planning the boards and the "younger churches" have sought the guidance and assistance of the *Foreign Missions' Conference of North America*.

These plans will be presented to 3,500 top church leaders, chosen by the member boards, at a Foreign Missions' Assembly, Columbus, Ohio, October 6-8, 1948. This assembly will assess the program in terms of the obligation of church members to respond to the call from their brothers overseas.

Following the Columbus Assembly and

What Over Missions

the adoption of the *advance program*, regional meetings will be held in 32 cities throughout the country, where denominations will gather in separate sessions to consider their share of responsibility in the advance, and in interdenominational mass meetings to stress the co-operative phases of future growth of the church overseas.

(The U.L.C.A. delegate quota to Columbus is limited to 175. Send to the Board of Foreign Missions, 231 Madison Ave., New York 16, N. Y., for a registration card if you can attend.)

During the World War II many of us learned anew the serious problems arising from being cut off from large sections of our overseas missions. In China and Japan the entire missionary staff was evacuated or interned. Our native Christians were drawn into the conflict, many suffering death or permanent injury. Churches, schools, hospitals, and parsonages were badly damaged or completely destroyed. Wherever church work continued under the ravages of war, there it had to be led and directed by the nationals themselves.

Training Additional National Leaders

That's why our post-war planning has placed high on the list the training of additional national leaders in our six mission fields. The Rev. Chitose Kishi, president of the Evangelical Lutheran Church in Japan, confirmed the urgent necessity for training more Japanese to become pastors and intelligent lay leaders when he arrived in New York City in July. Through the combined efforts of the Board of Foreign Missions, the Women's

Missionary Society and the Lutheran Church in Japan, two Japanese students will study in the states this winter.

Pastor Kishi, the Rev. Jonas Villaverde, president of the Evangelical Lutheran Church in Argentina, and the Rev. Patrick Magalee, president of the Evangelical Lutheran Church in British Guiana, all received more or less collegiate and theological training in the states. Previous to and since World War II, nationals from every one of our six fields have come to the states for study and visits to the congregations. Some have been aided by their churches at home, while others have been subsidized by our Boards and agencies and private individuals in North America.

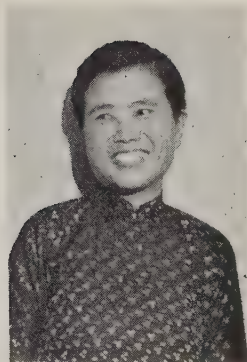
Even though scholarships in increasing number may be offered by the Board and others, a majority of the potential leadership in our overseas churches must be educated on their home fields. A real advance in providing proper facilities on all the fields is envisioned by the Board for the next three years.

Enlarging Educational Equipment

In Argentina our young seminary is handicapped by the lack of a suitable seminary building. It is proposed to build such an edifice at an estimated cost of \$25,000 in the capital city, Buenos Aires. Although the missionary-pastors who are on the Argentine field, are showing results in training pastors for the young church, at least one full-time seminary professor is needed at once. Here too the newly created Bible Training School for women needs to be expanded into larger quarters and staffed with more

Seas Advance Means

By Herman L. Gilbert



Miss Sarah Tsui of Tsingtao, China, a student and a visitor in Lutheran congregations here for more than a year, will resume her position as teacher in the Bible Training School for Women

personnel.

In the young and growing church in British Guiana, capable and properly trained catechists are necessary to serve the widely scattered preaching points. These "parish workers" serve under the direction of national pastors and missionaries. In New Amsterdam it is proposed to erect and equip a school for catechists which will cost approximately \$10,650. It is anticipated that at least \$20,000 will be required to develop and equip our high school program. The Luther League of America is raising funds for the Skeldon High School project now.

In order to keep apace the commendable development and expansion which has been realized at Luthergiri Seminary, near Rajahmundry, South India,—made possible by the gift of The Luther League of America a few years ago,—it is highly

desirable that additional dormitory space for single and married students be provided. The estimated cost is \$16,000.

The Andhra Christian College in Guntur, with its student body of more than 1,000 men and women, has been growing and expanding through the years. Its library consisting of more than 1,500 volumes, is most inadequately housed. Plans are now under consideration to provide a suitable library building with reading room and facilities for research at an estimated cost of \$10,000.

In the field of elementary education, the new national Government in India has proposed a long-range scheme for expansion. Our Mission, along with others, has been requested by the Government to expand our facilities for training elementary teachers. To comply with this request and in order to accept the opportunity to train additional teachers in a Christian atmosphere, it will be necessary to provide suitable buildings at Rajahmundry and Narasapur. The total cost will approximate \$20,000.

Aiding Rural and Industrial Development

Realizing its responsibility in helping to raise the economic level of our people, the Lutheran Church in India plans development along two fronts. The Rural Reconstruction School at Guntur is proposed as an agricultural training center for the whole immediate area. Other Missions are being invited to co-operate in the promotion of this effort. Our share of this expanded program will be \$20,000.

With the industrial development which is taking place in certain areas of our India field, the Church proposed to establish two industrial motor repair shops.

Located in Rajahmundry and Guntur, these centers will train our Christian young men in iron work, motor repairs, electrical maintenance and other lines. These two shops with their equipment will cost no less than \$20,000.

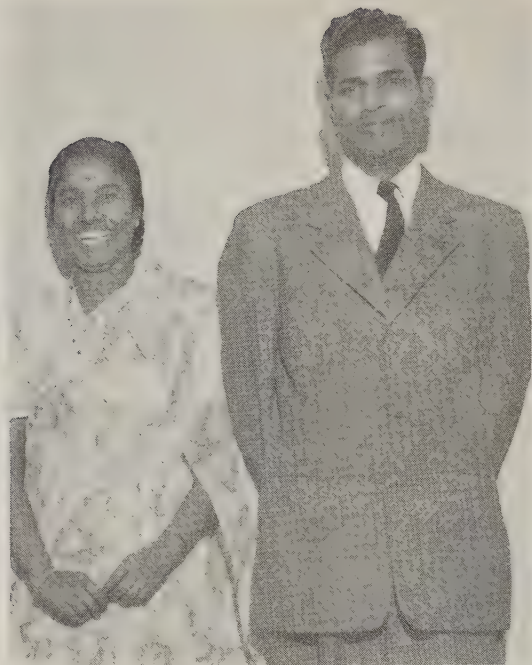
In Japan our Lutheran Church is proposing to re-establish and develop its theological seminary in Tokyo, the main building of which was given by The Luther League of America. The building has been used by the Kyodan, or United Church, during the past several years in conjunction with our seminary and congregation. It will be turned back to our Japanese Lutherans for their exclusive use in the near future. Here the library must be improved and renovated, while the general structure will require much repair and improvement. The estimated cost is \$10,000.

General MacArthur has taken an aggressive part in changing the whole educational system of Japan. Compulsory free education is now being offered in Japan to the end of junior high school, or ninth grade. Under this arrangement we have opportunity for Christian schools of senior high grade for three years only. The Mission and Church are seriously considering co-educational basis. In order to do this the buildings and plants of our boys' and girls' schools will have to be renovated and new buildings added to care for such collegiate work. An initial sum for this change over will require at least \$100,000.

Advance plans in Liberia enumerates the importance of developing a number of girls' boarding schools at various stations in the Interior. Proper buildings



Mr. Robert S. Beharry of British Guiana, who received B.A. and B.S. degrees from Gettysburg College; now a leader in educational circles in the Lutheran Church



The Rev. and Mrs. P. David, both graduate students at Yale University. He has been a pastor, and a teacher in the Luther-giri Theological Seminary of the Andhra Evangelical Lutheran Church. Mrs. David, who holds a degree in medicine, expects to return to do public health service in India

and equipment for a minimum of six such schools will cost no less than \$38,000. Similar boarding schools for boys at several stations in the Interior, including buildings, staff residences and other equipment will require \$40,000.

These proposed plans to augment the present educational facilities to train additional national leaders on the field is but one-sixth of the total advance program of our United Lutheran Church in overseas missions. The other equally important proposals include rebuilding war's destruction in Japan and China, and increased missionary personnel and equipment to meet the post-war challenge. Permanent equipment, the ministry of healing, and interdenominational projects in church building.

Counting the Cost of Overseas Advance

North American Lutherans are being asked to share \$260,000 with China and Japan to repair and replace churches, schools, hospitals, dispensaries, parsonages and lost missionary equipment. The war-stricken Japanese themselves expect to assist to about 10 per cent of the total cost.

Within the next three years a minimum

of 20 new additional missionary couples must be called, commissioned and sent to our six fields. These are in addition to any single women missionaries supported by the Women's Missionary Society or of any men needed for replacements due to retirement, death or resignation. This will cause our young people to seek the Holy Spirit's direction in deciding correctly for life work. What are the reasons why you should not train for some phase of overseas service?

To help the Younger or National Churches to help themselves, is the prime motive back of the brief heading, *Permanent Equipment*. There are new churches, chapels, homes and parsonages, tents, audio-visual aids and numerous other items needed and which are now seeking to push to the top for priority attention.

The Ministry of Healing is the third but highly important phase of our mission program. In China, India, and Liberia our missionary doctors and nurses work alongside their fellow men in healing sick bodies. In all fields the buildings are woefully inadequate and in most instances their equipment is extremely lim-

ited or absolutely lacking. Electrification of hospitals, the installation of X-Ray machines and other up-to-date equipment and even a meager beginning in rural public health services in Japan and India are major requirements for our Lutheran Advance.

Realizing that nearly 95 per cent of overseas mission work is carried on by denominational representatives, there remains an area in which interdenominational co-operation accomplishes remarkable results. Vellore Medical College in India is an outstanding example of denominational co-operation on the mission field. We will want to carry our share in expanding this great institution which has nurtured so many of our Indian Lutherans to greater service.

Measured in terms of dollars and cents, our projected United Lutheran Program of Advance in Foreign Missions over the next three years adds up to the very modest sum of \$1,342,000 beyond the regular annual budget of the Board of Foreign Missions. When all confirmed Lutheran young people, along with their parents, give as much to others as they give to the work at home through their weekly church envelopes, then this and greater things will be realized by your Church, my Church, OUR CHURCH.

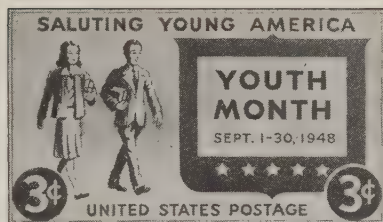


Rev. James Liu of Tsingtao has been a student at the Lutheran Theological Seminary, Gettysburg, Pa. He will return this fall to China to become a pastor and leader in the China Mission

Have you answered this one? What am I doing to make possible the proposed overseas advance of our great United Lutheran Church in America? The current double discipleship program of our Stewardship Office is the means being used to arouse our people to the opportunities before us. *What's my part?*

What Stamp-Shots Are

By Paul J. Renz



The Youth Month Stamp issued on August 11, 1948

Everybody likes to receive mail. We eagerly tear open the letter to read the message enclosed! But just a minute—how about that message on the outside? We don't mean your name and address, or even the return address, important and necessary as these may be. We refer to the picture story in the upper right-hand corner of the envelope which may be called "stamp-shots" of interesting events and persons!

Many United States postage stamps now in use are of special significance for Christian youth. Watch for them and let the pictures tell their own stories.

We refer first to the celebrated "Four Chaplains Stamp" which portrays a graphic example of heroic sacrifice and interfaith in action. The four chaplains, Rev. Clark Poling, Reformed; Rabbi Alexander Goode, Jewish; Rev. John P. Washington, Roman Catholic; and Rev. George Fox, Methodist, are pictured with the sinking troop transport, S. S. "Dorchester," torpedoed in the early morning hours of February 3, 1943. In the confusion after the ship was struck, these four men of God calmly moved about, encouraging the men and assisting them to abandon ship. When the supply of life-jackets was exhausted, each chaplain gave up his own jacket. Men whose lives they saved, had the last vision of these four, arm in arm, praying together as they went down with the ship. Who said you can't get a sermon on a postage stamp?

On August 2, a three-cent stamp commemorating the long years of Canadian friendship was issued. The old Niagara Railroad Suspension Bridge is pictured, as a symbol of the bond uniting these two great countries. As Luther Leaguers, this stamp reminds us anew of the bond of Christian fellowship we enjoy with our many "Maple Leaf" Leaguers across the border who recently met in their Biennial Convention at Pembroke, Ontario, September 4-5. They will be with us in Roanoke in August, 1949.



The Francis Scott Key commemorative stamp issued by the U.S. P.O. Dept., August 9, 1948

Francis Scott Key is pictured on another three-cent adhesive issued on August 9. While Key will be remembered by most Americans as the author of "The Star Spangled Banner," it should also be noted that Key was an active and ardent Christian layman. His gift as a writer and poet can be appreciated more fully in two of his splendid hymns included in our Common Service Book. "Lord, with Glowing Heart I'd Praise Thee" (291) and the noble Thanksgiving hymn "Before the Lord We Bow" (491) give us an autobiographical glimpse into Key's religious life. "The Star Spangled Banner" and its author take on richer meaning for us with this background knowledge of his service to the Church.

"Saluting Young America" is the inscription on still another three-cent postage stamp issued August 11 announcing YOUTH MONTH, September 1-30, 1948. With our own observance of Youth Sunday falling within that period, it is encouraging to see the far wider recognition and observance given to the youth of our nation. May the faith shown in us be demonstrated by our "keeping the faith!"

One further "stamp shot" which few may have observed, is a five-cent stamp which commemorated the Centennial of the Swedes coming to America. Since the majority of these pioneer Swedes were Lutheran, their centennial observance should be the occasion for our joy and congratulations to them, as fellow Lutherans. The Augustana Lutheran Church and her youth are eager and anxious for closer co-operation among all Lutherans. Who can envision the next one hundred years with its unlimited possibilities for Lutheran co-operation, beginning with Youth today.

You will be interested to know that the headquarters office of the Luther League of America plans to use the Youth Month stamp on much of its correspondence and packages throughout the month of September. We believe that a very appropriate use, don't you? Watch out for the Youth Month stamp!

(EDITOR'S NOTE: The author of this article is a Youth leader who is especially interested in stamps and their religious significance. He will be happy to provide further information or correspond with those who may be interested in this instructive hobby. (Also see the article in May, 1947—L. L. REVIEW.)

Rev. Paul J. Renz, Hammond, Ind.

Bible Cross - Word Puzzle

By Lucile Pettigrew Johnson

Our Bible cross-word puzzle this month sends us back into the Old Testament for the study of a rather familiar Bible character—Samson. You will find it an interesting experience to work out this puzzle and to refresh your memory about this man of long ago whose life has so much to teach us of the modern era. Nearly all the references are to the Book of Judges. A couple are in the First Book of Chronicles. When you have tried your best to solve it, check with the solution on page 31 for the accuracy of your work.

ACROSS

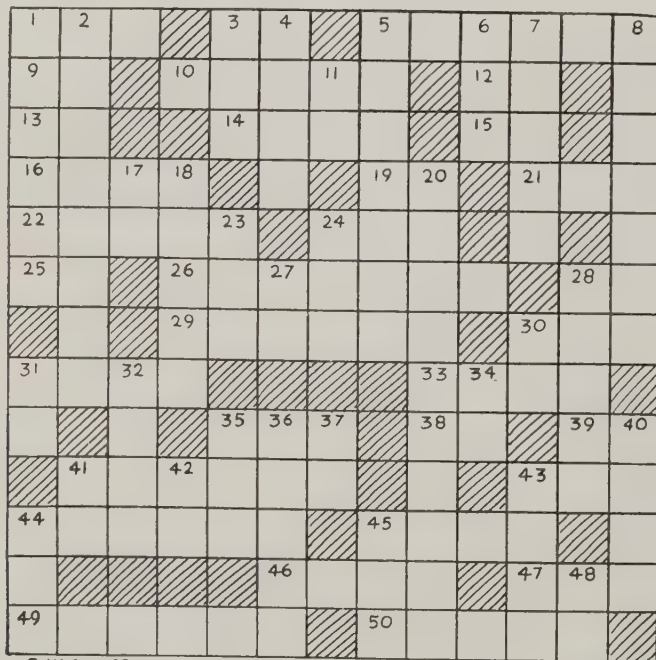
- 1 "Samson went down to Timnath, . . . saw a woman" 14:1
- 3 "And . . . went down, and talked with the woman" 14:7
- 5 Samson . . . the Israelites
- 9 North Atlantic State (abbr.)

- 10 Center of amphitheater
- 12 A Benjamite I Chron. 7:12
- 13 Ezra (abbr.)
- 14 "were more than they which he . . . in his life" 16:30
- 15 Electrical Engineer (abbr.)
- 16 "and called his . . . Samson" 13:24
- 19 Primitive Baptists (abbr.)
- 21 Head of a family of Gad I Chron. 5:15
- 22 "If they bind me with seven . . . withs" 16:7
- 24 Ancient Order of Hibernians (abbr.)
- 25 East Indies (abbr.)
- 26 Genus of trees and shrubs
- 28 Fourth tone of the scale
- 29 "at that time the Philistines had dominion over . . ." 14:4
- 30 Same as 24 across
- 31 At this place
- 33 Wild goat
- 35 "there was a swarm of . . . s and honey" 14:8
- 38 Compass point

- 39 Egypt (abbr.)
- 41 Father of Samson
- 43 Good Judean king II Chron. 14:2
- 44 "that I may feel the . . . s whereupon the house standeth" 16:26
- 45 "We are come down to . . . thee" 15:12
- 46 Samson killed a . . . with his bare hands 14:6
- 47 Son of Jether of the tribe of Asher I Chron. 7:38
- 49 and 50 "judged Israel in the days of the Philistines" 15:20

DOWN

- 1 "that I may be at once . . . d of the Philistines" 16:28
- 2 "the child shall be a . . . unto God" 13:5
- 3 Hours (abbr.)
- 4 Snakelike fishes
- 5 Samson slew a thousand men with the . . . of an ass 15:15
- 6 "Samson said, Let me . . . with the Philistines" 16:30
- 7 "smote them hip and thigh with a . . . slaughter" 15:8
- 8 Woman who deceived Samson
- 11 Compass point
- 17 "If they bind . . . fast with new ropes" 16:11
- 18 Weird
- 20 "Knowest thou not that the . . . s are rulers over us" 15:11
- 23 Numbers (abbr.)
- 24 American Institute of Architects (abbr.)
- 27 British (abbr.)
- 28 "Samson went and caught three hundred . . ." 15:4
- 30 Agricultural Engineer (abbr.)
- 31 " . . . shall begin to deliver Israel" 13:5
- 32 Genuine
- 34 "if I . . . shaven, then my strength will go" 16:17
- 35 Large snake
- 36 Soon
- 37 Exclamation of inquiry
- 40 Sanson carried away the gates of . . .
- 41 Military Intelligence (abbr.)
- 42 New Latin (abbr.)
- 43 Twelfth month of the Jewish sacred year
- 44 Household animal
- 45 Lad
- 48 Recording Secretary (abbr.)



"And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him."—Judges 13:24.

A HALLOWE'EN PARTY

By Lois E. Berg

Invitations

Hallowe'en is almost here again. Let's make the invitations really inviting. Write them on colored paper with contrasting colors of ink. Cut them in the shape of the usual Hallowe'en figures. Here is an example for the verse on the invitations:

Next night on Hallowe'en
Many, many witches will be seen.
If you wish to know your fate,
Be one of us, the time is eight,
Kindly gestures will be sold,
Your future mate you may behold.
We'll all be there to stew the brew
Of cider and sorts for a friend and you.

Decorations

Going to extremes doesn't always make a party a success. Simple things always seem best. A few hollowed out pumpkins with candles or electric torches within them can be placed in the windows. Homemade faces, or figurines, made from black and white crepe paper can be pinned to the drapes or curtains, or even taped on the walls with Scotch tape. If cornstalks can be found, lean them against the wall in various places and in front of the entrance door.

Costumes add to the fun, but be sure that *everyone* is in costume. The costumed guests should be paired off. Here are a few suggestions for the pairings: (1) Distribute advertisements that have been cut in two and let guests match parts; (2) give problems in addition or subtraction to the boys and the correct answers to the girls; (3) use a cardboard Hallowe'en figure (cat, pumpkin, etc.) that has been cut into two pieces in a variety of different ways and let the guests find their partners by fitting the pieces together.

Will

While the guests are arriving, give to each guest a sheet of paper and a pencil; have each one prepare a will in which he or she bequeathes something to everyone present. The more absurd the bequest, the better. Have everyone keep his ideas to himself, then keep the wills and read them while the refreshments are being eaten.

Scavenger Hunt

Choose sides (two, three, or four groups, depending on the number present). Send them out find the following list of items. Get at least ten of the items.

1. Burned out electric light bulb.
2. The whole of a doughnut.
3. Several chicken feathers.
4. A live cat.
5. An old corncob pipe.

6. One lemon.
7. An earthworm.
8. Movie ticket stub.
9. Magazine dated 1943.
10. A hard-boiled egg.
11. Scrap of wallpaper.
12. One dozen soda straws.
13. Old used slide zipper.
14. Five different advertising match books.
15. Five days of Blondie comic strips.

If you think of more items, have each group collect something different, but if each group collects the same thing it will be harder and the lucky fellow is the one who gets there first. Small, insignificant prizes could be awarded to the winning group that gets back first with the largest number of correct items.

Traveling

The group is to sit in a circle. One player starts the game by stating, "I am going on a trip. On this trip I am taking." After this statement he states anything that he might take with him, such as a suitcase. The next person on the left then repeats the statement giving the article the first person is taking and adding something he would take. The third person in turn makes the same statement, repeating the two articles given previously, then adding his own possession. This goes on round the circle giving each person a chance to take whatever he chooses, providing that he states in the correct order the items mentioned by the other players. Anyone making a mistake is out of the game.

Charades

Divide the total number of persons present into as many teams as may be desirable, depending upon the size of the group. Have the leader of games deliver to each team in secret some word, always of two parts, which they are to act out in pantomime, giving clues to those who are to guess the object they are acting out. Let each group seek to portray and yet conceal the word or object which they are presenting. Any of the following may be used, or others like them:

Airplane	Baseball	Wonderful
Rightabout-face	Milkmaid	Candidate
Nightingale	Watchman	Youngster
Leapfrog	Sweetheart	Postman
Rainbow	Quicksand	Baggage
Paralyze	Telltale	Timetable
Elevator	Racketeer	

(Continued on Page 32)



Hello! We are so glad that you dropped in today! Among other things, we wish to explain to you something that we said to you in June. Something that reminds us of a comment dad made as he discussed the decoration of his reception room with a friend. The office itself was English architecture and the reception room had a beamed oak ceiling. For months dad hoped for a spider and a cobweb up in some corner—just for atmosphere! Then one day he saw one—but the cleaning woman saw it, too, and thereafter dad's comment was, "The cleaning woman, who ordinarily never sees above the baseboard, spied the cobweb, and it is no more!"

In June we wrote about a typographical inexactitude which appeared at the end of an article on Christian careers in the *New Jersey Mosquito*. The signature read "Doris J. Fasnacht, LIVE Service Secretary" and the editor passed it on to the printer as received. But the proofreader in the printer's office, who ordinarily never sees beyond the first period—or who has no sense of humor, killed the quote by correcting it. We still think the original error makes a nice point. Don't you? And if you are a Life Service Secretary, are you? Alive, that is?

A Note to New Officers

By this time, new officers in the Luther League over the country must be legion and perhaps a word to the job-lorn is in order. We agree that to wake up suddenly and find yourself with the responsibility of a synodical job is somewhat shattering—even if you have had previous experience. Where do you begin? What materials do you need? What do you do? Where do you get the materials you need? The list of questions races dizzily through your brain and you sit in bewildered confusion trying to find the answers. If you are lucky, your predecessor gave you a file which you can read from A to Z and from which you can glean some information. A fresh approach, however, is sometimes better for the Luther League, and for that you need to begin from scratch. Literally! Scratch—or type—a request for copies of all our Luther League pamphlets, handbooks (including the ones for Intermediates and LOYALS), and

quarterlies (we will assume that you already have a subscription to *THE LUTHER LEAGUE REVIEW*!) and mail it to Headquarters in the Muhlenberg Building in Philadelphia.

When the literature arrives, READ it—all of it—from cover to cover. You cannot possibly plan a program or map a course of action or answer another person's questions if you are an ignoramus about the Luther League yourself. There is a pamphlet for every job—president, vice-president, secretary, treasurer, advisor (a different pamphlet for each group), educational secretary, missionary secretary, and life service secretary. There are pamphlets telling you how to organize a Luther League; how to make the meeting go; how to put variety into devotional programs; what to do about the missionary and life service phases of Luther League life. Copies of the Constitution are available for your guidance. And there is a booklet in the list which tells you background things about the Luther League emblem, rally hymn, and so on. With the knowledge you acquire from these publications, you can begin your work, not in a former officer's rut, but on a tangent of your own. You may find that some suggestion indicating a possibility for your office strikes your fancy and has been ignored by previous holders of your position because it failed to intrigue them. Put it into operation! You were elected—or appointed—to do your individual best for the Luther League. Do it with an individual twist!

Now it could be that after reading all the literature available, you still have a question or two—or three—in which case, we suggest that you write to one of the national officers concerning your query. They were elected because of proven ability over a period of years in Luther League, starting in local leagues all over the United States and Canada, and they are at your service. Their judgment has been tempered by time and their advice will be good, based as it will be on experience.

So much for standard material. For that which is current—special programs for days like the recent Youth Sunday, and just news of Luther League projects or other Luther Leagues, read constantly *THE LUTHER LEAGUE REVIEW*. "From Us to You" keeps you informed about happenings in the office at Headquarters and is the next best thing to a visit from the secretaries themselves. The "Swap Shop" is as full of helpful hints as a radio program on cookery for housewives. The party page makes your social chairman's job a snap. And the articles make good reading—an antidote for lurid comic books, among other things. See the article, "The Comics Aren't Funny" on page 20.

None of the things you read will make a good League just because you read them, however. You must put them into action—and work constantly to prevent their becoming inert. Service or activity projects—of which there will be a long, long list next month here in the "Swap Shop"—help mightily because young people are not geared for sitting and they like results that they can see. We know because the "Swap Shop" gang is not yet old or decrepit itself! Come around again in several weeks and learn things about Luther Leaguers helping the Church while they lift the League to new heights—and combat inertia!

A Book for You!

By Herman L. Gilbert

LET'S ACT NOW!

By Richard T. Baker. Friendship Press

1948

50c

"Let's Act Now!" is the challenging title of the keynote book for the current Foreign Missions' Advance which is being projected in twenty-six major Protestant denominations throughout North America.

Making its initial appearance at the Foreign Missions' Assembly in Columbus, Ohio, October 6-8, 1948, this popular 50 cent edition by the Friendship Press has been written primarily for young people and adults.

The author, Richard T. Baker, is now an associate professor in Columbia University Graduate School of Journalism. A Methodist minister's son, Mr. Baker served as a World War II correspondent, wrote three other significant books on World Christianity, and until recently he was an associate editor of two student magazines.

In a terse and moving style, Mr. Baker proposed a practical plan of Christian action for individuals as well as organizations in building a better world. The Church is placed at the center of the offensive. Mr. Baker believes he has a workable plan for the millions of small men, women, and young people who are asking, "But what can I do about the shattered state of civilization? What can *any one* person do?" Mr. Baker's answer, backed up by Christian experience, is the traditional answer of the Christian relation—faith and works.

There's plenty of challenge to immediate action as Mr. Baker describes in detail such varied projects of the Foreign Missions' Program as technical services, agricultural institutes, hospitals, and literacy classes. He is insistent that the progressive program of missions must be continued, extended and multiplied *NOW*—through personal faith and action.



This drawing has been made to illustrate the program of Foreign Missions Advance with its slogan, "Let's Act Now!"

Let's Act Now!

This book should be read and its ideas promoted by every youth of the Church. He stands there pleading—this Christ of Galilee,

Of Paris and Peking, New York and Tokyo,

Before the rubble of war-torn towns
And the hunger of wasted hills
And reaches out hands of suffering and sympathy—

Hands that have caressed the curls of tiny tots

And carried health to the impotent
And bore the nail wounds on the cross.

They now reach out to all the earth;
Fain would He gather all to Himself
To heal their every hurt and meet their every need

But He cannot—not even He—alone
And so He calls and pleads to you to help.

Oh, farmer man, do you not hear? He needs your rake and hoe;

You are His hands—to feed the hungry.
Oh, medical man and nurse, He needs your help to heal the nations.

College man and maid, He needs your brains in every field and town.

Woman with no special talents—it matters not, you have a 'purse!

He bids you pray and share it.

Teachers, the Great Teacher bids you join with him to lead the world to truth.

Man with a Bible, and woman, too, minister, layman,

Christ calls, renew your pledge to Him. For centuries He's pleaded but few have answered "Yes";

Too long the harvest has been white; it cannot wait always;

Death claims its toll, wars make desolation, darkness prowls the earth.

Oh, you who have the Light of God within your souls,

Will you always keep it hidden 'neath selfishness and carelessness?

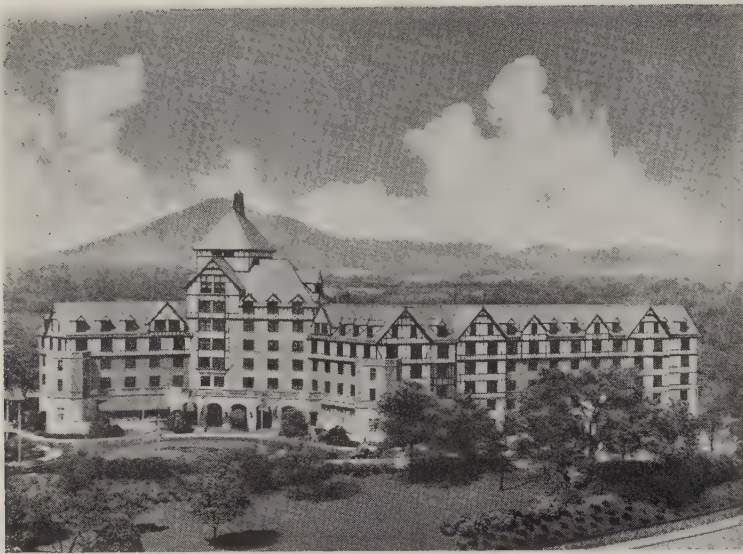
Heed now the Christ and join with Him to save the world.

Let's answer "Yes" to Him; Let's Act—Now!

—Madeline George

The writer of this book review is a secretary of the Board of Foreign Missions of our U.L.C.A. He has also given us the picture of what Foreign Missions Advance will mean to us who are members of the United Lutheran Church.

As the youth of the Church we should give enthusiastic support to this whole program—studying the details of what is involved, encouraging others to do likewise, and distributing for study and reading the book, "Let's Act Now!" In quantity for re-sale, we may secure the book at 30c each from the Board of Foreign Missions of our Church.



Hotel Roanoke, 365 room, air-conditioned luxury hotel which will be convention headquarters and where it is now planned to hold most of the daily sessions

So, it's Roanoke in '49, eh?

Of course, that's no surprise to us Virginia Luther Leaguers! We've been counting calendar pages and estimating weeks and months to next August ever since an eventful week end at Thanksgiving, 1945. For it was then that someone dropped the snow-balling idea that Virginia should invite the Luther League of America to come south for a national meet.

I'd better tell you right away—a set of circumstances over which we had no control have made it necessary for the dates previously announced for the Roanoke convention to be changed. The new and definite dates are—August 15-19, 1949. Plan now to be there for the greatest convention which The Luther League of America has ever arranged. Help us make it the largest convention of the youth of the United Lutheran Church ever held. Follow the articles which will from this time on appear in *THE LUTHER LEAGUE REVIEW*. Details of the program will be divulged as quickly as it is possible and appropriate to do so. All those who have a hand in planning for this convention are stretching every effort to make it a great convention in every way. But the thing which will be required to make it great beyond a doubt is your presence.

Various reasons prompted the invitation extended at Pittsburgh. First, seldom in its history has the LLA come south—twice to be exact, never to Virginia! Secondly, since many Virginia Leaguers never got to national conventions, why not bring the convention to them! Thirdly, Virginia has always been proud of its scenery, its friendliness, and its gracious living—why not share all that with other young people?

Nobody, it seemed, had to be convinced that Virginia was the place to hold the convention. Even before the official invitation was extended at Pittsburgh, many Cana-

dian and West Coast delegates shouted their preference for the next convention—"south of the Mason and Dixon line!" Other delegations supported them vocally.

Since the Pittsburgh convention, much water has flowed under the bridge . . . plans now crystallizing offer a glimpse, at least, of what you—Luther Leaguers of America—may expect when you arrive in the Magic City of Roanoke next August.

First of all, you'll have no trouble getting to Roanoke, no matter what method of transportation you choose. If you're air-minded, you can select any one of over a dozen flights into Roanoke's three-million dollar airport, via American Airlines from Washington, Memphis and Knoxville; Eastern Air Lines from Miami and Detroit, Cleveland and Charleston; or on Piedmont Lines, from Norfolk, Cincinnati, and Raleigh.

The very best train service is available from New York, Philadelphia and Harrisburg by way of the gorgeous Shenandoah Valley Route, or through Washington, Charlottesville and Lynchburg from the North; from Cincinnati, Columbus and Knoxville, from the west and southwest; from Greensboro and Winston-Salem from the south. Excellent coach service or Pullman, or the sleek streamliners of the Norfolk and Western—the Powhatan Arrow, the Pocahontas, or the Cavalier.

Greyhound Lines will bring you speedily down the floor of the Shenandoah Valley from Winchester and Washington, up from the Carolinas via Winston-Salem, or in from the Tennessee hills through Knoxville and Bristol. Trailways offer additional service to supplement Greyhound.

If you're counting on driving, a three- and four-lane highway from Winchester brings you opportunities to visit the famous caverns in the Valley, the apple orchards of northern Virginia, the scenery of the Blue Ridge ranges.

Roanoke in '49

By Richard T. Sutcliffe

Similar highways from Knoxville offer Southwestern Virginia's mountains that rival anything in the United States for pure beauty. Other major highway systems branch out in all directions from Roanoke for those who chose alternate routes.

Once you get into Roanoke, you'll be struck first by the luxury of the convention hotel—one of the nation's finest! Owned and operated by the Norfolk and Western Railway, Hotel Roanoke is considered by the best hotel people as ranking with such luxury hostelrys as the Hotel Hershey, the Greenbriar, Banff Springs and others famous across the continent.

Only recently, the entire hotel has been air-conditioned to the last closet, and a new million dollar wing will welcome the Luther Leaguers. The Crystal Ballroom, seating a thousand, will be used for the business sessions, comfortable lounges and suites will permit the utmost in comfort for discussion groups and committee meetings.

The management of Hotel Roanoke knows conventions—only 300 were scheduled there last year! The staff handles a crowd of two or three thousand as well as those requiring attendance of 50 or less! In addition, the grounds are landscaped in the tradition of the South.

If you are stopping at the Roanoke, you will be on

hand for every important and unimportant event during the week long convention. Otherwise, you'll be "commuting" several blocks from the Hotel Patrick Henry, the Ponce de Leon, or the Lee hotels, all of them first class hotels located within five minutes walking distance of the Roanoke.

Dormitory facilities will be available on the campus of the exclusive girls' college—Hollins—(no girls, of course), and in tourist homes in and around the city. Limited accommodations in Lutheran homes will also be offered.

Although final plans have yet to be completed on extra-curricular activities, Virginia Leaguers hope to offer delegates and visitors an afternoon and evening trip to nearby Natural Bridge, one of the seven natural wonders of the world. Also, Roanoke's 25,000-seat Victory Stadium will be the site of a Sunrise Service one morning; a gala Opening Night party will be held in the Roanoke Auditorium, only a stone's throw (a heavy one at that) from the convention hotel. Still pending are visits to the campus of Roanoke College, 100-year-old-plus Lutheran institution in adjoining Salem, where a regular college summer session will be in progress. Plans to offer a post-convention tour to Konnarock in deep Southwestern Virginia, where the Luther League project is located, are being formed.

There will be other attractions, many of which you will read about in the pages of "The Review" between now and next summer. The Virginia committee on arrangements, however, wishes to offer a word of advice:

Be sure you buy a round trip ticket at your hometown before leaving for the convention. Roanoke is notorious for its increased population resulting from tourists who thought they could safely stop to visit and not be detained permanently!

Next month: What will it cost for the Roanoke Convention?



One of the fine stream-lined Norfolk and Western trains which may bring you to Roanoke in August, 1949

So You May Know

About the **new plan** for youth work in the United Lutheran Church which will be acted upon by the coming Philadelphia convention. The work of The Luther League of America and that of the Youth Department of the Parish and Church School Board will be affected by these proposals for integration.

Proposed Plan of Integration

A. The Committee on Comprehensive Survey of Youth Work **BELIEVES** that

1. There is definite need for an integrated program for youth in the ULCA.
2. This integration should be a growth from the present set-up, conserving values of each part.
3. The following three elements provide the key to fuller integration:
 - (a) The two-fold relationship of the proposed youth secretary-executive secretary to the Parish and Church School Board and the Luther League of America.
 - (b) A continuing influential conference committee.
 - (c) An interchange of advisory memberships.
4. The success of the plan will depend largely upon a spirit of fraternal co-operation among the boards and agencies concerned.

B. The Committee on Comprehensive Survey of Youth Work **RECOMMENDS**

1. That the 1948 Convention of the ULCA adopt the following plan of fuller integration of youth work.
2. That the Executive Board be authorized to effectuate this plan of integration and to counsel for this purpose with the agencies immediately affected.

PLAN OF FULLER INTEGRATION OF YOUTH WORK

I. Steps desirable for a more effective service to youth by The Luther League of America and the Parish and Church School Board

1. The age limit for membership on the Executive Committee of the Luther League of America shall be thirty years or under at the time of election.
2. The Youth Department of the Parish and Church School Board shall be recognized as a separate department by that board as far as field work is concerned.

II. Elements of integration

1. The Executive Committee of the Luther League of America shall have the right to elect two of its members as advisory members of the Parish and Church School Board and the Parish and Church School Board shall have the right to elect two of its members as advisory members of the Executive Committee of the Luther League of America.

2. As hereafter set forth in detail, one individual shall be elected to serve both as the youth secretary of the Parish and Church School Board and the executive secretary of the Luther League of America. His assistant or assistants shall also serve both agencies.

3. As hereafter set forth in detail, there shall be a continuing conference committee composed of representatives of the Parish and Church School Board and the Executive Committee of the Luther League of America.

III. The conference committee

1. The continuing conference committee shall be composed of four members from the Parish and Church School Board and four members from the Executive Committee of the Luther League of America designated by each agency to serve from December 1st of each year until December 1st of the succeeding year. The two appointees of the Parish and Church School Board as advisory members of the Executive Committee of the Luther League of America and the two appointees of the Executive Committee of the Luther League of America as advisory members of the Parish and Church School Board shall be designated among the members of this committee.

2. This conference committee shall hold regular semi-annual meetings in December and June immediately preceding meetings of the Executive Committee of the Luther League of America, or its Ways and Means Committee, and the semi-annual meetings of the Parish and Church School Board.

3. Functions of the conference committee shall be:

(a) At the December meeting to determine the emphasis and general development of the Luther League educational materials for the succeeding program year;

(b) At the June meeting to exchange comments and suggestions concerning the development of the year's program

4. In view of the combined educational and promotional character of any youth magazine for the Church, this conference committee shall have the right to offer counsel and suggestions to the Parish and Church School Board concerning the editing and content of such magazine.

5. This conference committee shall nominate an individual who shall serve simultaneously as the youth secretary of the Parish and Church School Board and as execu-

tive secretary of the Luther League of America, and his assistant or assistants. These nominations shall be submitted to the Executive Committee of the Luther League of America for its approval and, upon such approval, to the Parish and Church School Board for its election.

6. The conference committee shall give counsel regarding the field work of the staff members specified in item 5 above.

7. The conference committee shall act as a medium for the exchange of ideas calculated to effect the greatest efficiency in this integrated youth work.

IV. Consultant status of combined staff

The combined staff of the Youth Department of the Parish and Church School Board and of the Executive Committee of the Luther League of America, and in addition the editors of educational materials for youth, shall have the status of consultants in the meetings of the Parish and Church School Board and of the Executive Committee of the Luther League of America.

V. Functions of the Parish and Church School Board in this integrated program

The Parish and Church School Board shall:

1. Be responsible for the preparation of all worship and educational materials for the total integrated youth program, including all such materials used by the Luther League of America, and shall employ editors for this purpose;

2. be responsible for the preparation and editing of any youth magazine for the Church. It may utilize the combined youth staff of the integrated program for this purpose;

3. be responsible for the promotion of the total integrated youth program at camps and summer schools;

4. be responsible for directing the field work of the combined staff;

5. maintain all approved interdenominational relationships in connection with the total youth program.

VI. Functions of The Luther League of America in this integrated program

The Luther League of America shall:

1. Be responsible for the promotion of its own organizational life in the Luther League of America, in synodical Luther Leagues, in district Luther Leagues and in congregational Luther Leagues;

2. encourage and organize conventions and rallies for purposes of inspiration and fellowship for all the youth of the Church;

3. plan and promote workers' conferences;

4. be represented at synodical and state conventions of youth by members of the combined staff or members of its Executive Committee or other appointees;

5. prepare and distribute promotional materials for its own use. For this purpose it may utilize the services of the editors of youth materials;

6. promote the circulation and use of the worship and educational materials provided for its program. The Luther League of America shall also aid in promoting the

circulation and use of any youth magazine of the Church;

7. strive through the observance of Life Service Day, the holding of institutes and all other means at its command to enlist all the youth of the Church in full-time or part-time life service;

8. promote missionary education and projects;

9. maintain inter-Lutheran relationships approved by the Church or its Executive Board with the youth movements or programs of other Lutheran church bodies in America;

10. adopt an annual income objective including selected benevolence objectives and a portion of its operating expenses;

(It shall be the policy of the Luther League of America to choose specific projects suggested by several of the boards of the Church for each year's income objective. This policy will replace the custom of concentrating on a single benevolence objective for a biennium. In choosing projects the policy shall be to cover each year as wide a scope of the church's work as possible.)

11. have the right to appoint one advisory member to each board of the Church to the work of which it contributes through its budget.

VII. Financial arrangements

1. The Parish and Church School Board shall provide from its budget for the expenses incident to its functions in the integrated program.

2. The Luther League of America shall finance its share of the total youth program:

(a) through free will offerings from the youth of the Church on Youth Sunday and other occasions;

(b) through sustaining memberships in the Luther League of America;

(c) through an annual grant from The United Lutheran Church in America to care for a portion of the operating expenses of the Luther League of America.

VIII. Effective date

1. The effective date of this integrated program shall be January 1, 1950.

2. The Parish and Church School Board and the Luther League of America are encouraged to take all intermediate steps before that date toward effectuating this integrated program.

3. The Executive Board of the Church is instructed to put this entire integrated program into effect on the effective date.

Respectfully submitted,

Committee on Comprehensive Survey of Youth Work

Helen D. Bechtolt (Mrs. H. S.)

Alfred L. Beck

Walden M. Holl

Tom B. Homrighausen

Thomas B. Kline, *Secretary*

Howard L. Logan

Zeb B. Trexler

Amos J. Traver, *Chairman*

The Comics Aren't Funny!

By Sterling North

Part I

At the newsstand where I usually buy my papers and magazines, two boys of perhaps eight and ten were browsing through the rack of "comic" magazines.

"Browsing" is perhaps too feeble a word. They were devouring one after another of the luridly packaged periodicals arranged with showmanship in streamlined metal racks under fluorescent lights at the proper height to catch the eye of the juvenile customer.

I watched for several minutes, intrigued by the intensity of concentration shining on the decent and eager young faces. With great consistency both boys passed up the sprinkling of illustrated classics, illustrated Bible stories and other well-meant forms of uplift and education.

Invariably the freckled redhead of ten reached for magazines on which undraped Aphrodites were being lashed with whips, pushed into cages with snarling beasts, or held as a shield between gangsters whose dull blue automatics were spitting fire. The tow-headed eight-year-old seemed to prefer gravity-defying masked marvels, batmen and supermen struggling with surrealistic green monsters with numerous legs and arms who apparently had recently abducted the entire female cast of some burlesque show.

Suddenly the older boy's eyes became glazed with enraptured horror. He actually stopped chewing his gum. "Gee, look at this!"

"Lemme seel" the younger boy demanded.

"He's gonna brand her with a red-hot poker. She tried to double-cross him, see! These are real crime stories, no kidding."

"O K," the younger boy said, handing the redhead a nickel (his half of the purchase price), "but next time we're gonna buy the kind I like—gee, I wish I could fly without an airplane, and kill people just by looking at them, and see right through brick walls. Boy, oh, boy!"

Out of curiosity I leafed through a copy of the magazine the boys had pur-

chased. It belonged to the "CRIME Does Not Pay" category of comics—with the emphasis on the CRIME. On the opening page a well-dressed gangster is heating a poker while his alter ego, labeled "Crime," is saying, "It'll take guts to burn a doll's face." The terrified young woman is, of course, very décolleté. In another part of the picture a second sleekly groomed hoodlum is holding a pistol to the head of the young woman's husband saying, "Sit still, you greasel Your wife asked for it."

Thinking that this particular magazine couldn't be a typical sample of our new Juvenile Literature—that even the publishers of the comics couldn't have stooped this low—I hurried on to scan half a dozen other titles. Each was a carbon copy; forty-eight pages of shoddy newsprint smeared with violent colored inks, atrocious art and bad writing. But more important, every page constituted a virtual manual of crime: women stabbed while sleeping, women thrown to their death from skyscraper windows, men shot in the back with submachine guns, children being tortured, specifically named poison being slipped into drinks—in short, an encyclopedia of every criminal offense mentioned by the law. True police cases, true FBI cases, true murder cases, true instances of justice; each of these dossiers camouflages its unadulterated bestiality under a gossamer veil of "moral lesson."

I am not a person who is easily shocked. As a reporter, I covered the night police beat in the city of Chicago in the days of Al Capone. As a critic and book reviewer, I know the place of realism in fiction. But after examining some two hundred representative "comics" now freely peddled to young America, I experienced nausea.

One of the worst of these crime-breeding sheets boasts "6,000,000 readers monthly"—fortunately a slight exaggeration unless ten youngsters read each copy, but startling enough to make an adult wonder whether we are not rearing a generation of concentration-camp bul-

lies eager to use the club and the whip.

The "comic" magazine in its present form is only a little more than ten years old. When I first became aware of the menace in 1940, it was selling some 10,-000,000 copies a month. Currently it is selling at four times that, or 10,000,000 copies every week. At ten cents a copy, that means the racketeering publishers polluting Young America's minds are taking \$52,000,000 a year out of American pockets.

This sum is enough to endow one new university every year. It is enough to give yearly scholarships of \$1,000 to fifty-two thousand deserving college students. It is enough to build settlement houses and playgrounds in hundreds of slums. It is enough to support at least fifty decent magazines for young people in place of the more than 200 "comic" titles now disgracing the magazine racks.

But the swindle in dollars and cents is relatively unimportant compared to the intellectual and spiritual swindle. There is no way of measuring what American civilization is losing by cheapening, vulgarizing and demoralizing whole budding generations. A handful of shyster publishers and promoters, a scattering of hack artists and inferior writers, plus millions of incompetent fathers and mothers, have combined in an unholy alliance against the youth of America. It is an impossibility to raise a decent, law-abiding generation on the constant appeal to lawlessness contained in the most frequent "reading matter" we are feeding the youth of the nation. As delinquent after delinquent is found to be an avid reader of the comics, the living testimony against this source of corruption becomes too overwhelming to ignore.

To those who insist that we older Americans also read trash in our youth, I say go back and read Horatio Alger and even the dime novels, if you wish. Edward Stratemeyer's "Rover Boys" may have seemed a trifle too pure to be credible. But the effect they had on impressionable readers was to heap scorn on the cheat and honor on the boy who played to win but played fairly and modestly. "Frank Merriwell," hero of countless tales of pluck and luck, may have been both too virtuous and too successful to be considered a probable characterization, but his influence on millions of young Americans was never such that it burdened the juvenile courts.—Used by permission, copyright by Christian Herald Association, Inc.

(See Part II Next Month)



From Us To You

• We will meet you in Roanoke August 15-19, 1949. No the stenographer didn't make a mistake in typing the dates. Just forget you ever saw or heard any other dates mentioned. Due to circumstances beyond our control, we have new dates—August 15-19, 1949.

• As of August 30, Headquarters had received requests for more than 65,000 Youth Sunday programs. This exceeds any previous year's demands by 10,000 copies.

On the same date, pledges and advance gifts from Church Councils totaled \$1,212.00 from 68 congregations. The largest promised contribution to date is \$100 from Grace Lutheran Church, Winchester, Virginia.

• The latest word from our Missionary to China, Miss Ielene Ufkes, is that she is returning to the States about November 12 via Japan. She will be available for a limited number of speaking appointments as she travels between San Francisco and Washington, D. C., her home. If you are interested to have her speak to your League, write Headquarters at once.

• The China-Skelton Honor Roll:

- | | |
|-------------|-------------------------|
| 1. Illinois | 3. Nebraska |
| 2. Indiana | 4. Central Pennsylvania |

Having exceeded the quota assigned for the China-Skelton Project—The Luther League of Illinois voted to support a Lutheran World Relief Project as its Missionary emphasis in 1948-1949. The Luther League of Nebraska is considering the same type of project.

• The 1948 Apportionment Honor Roll:

- | | |
|-------------------|-------------------------|
| 1. North Carolina | 3. Central Pennsylvania |
| 2. Michigan | 4. Mississippi |
| 5. Midwest | |

• The materials for the Crusade to win 20,000 new members to The Luther League of America by 1951 were mailed the first week of September to local presidents. If your League failed to receive these materials—(1) membership booklet (2) membership report card (3) individual membership cards (4) "Youth is Ready," a pamphlet—write Headquarters at once. Your copy will be sent upon request.

• Watch for announcement of The Luther League Ad-

vance Rallies which will be sponsored by your Synodical or State Luther League this fall. A special program is being prepared by a committee of which Miss Virginia Rumpf of Syracuse, New York, is Chairman. Plan to attend the rally which will be held in your area.

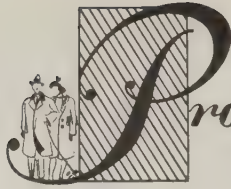
• The Luther League of America will sponsor a special Youth Night program October 10 in connection with the United Lutheran Church convention at Philadelphia. This Sunday night program will present four brief statements by Luther Leaguers—one Intermediate, one Senior, and two from the Young People's group. A brief pageant entitled, "The Living Emblem," which was written for this particular event, will be presented by seven Leagues in the Philadelphia Area. Mr. Howard Logan, our president, will serve as "MC" for the evening. The event will take place in the seventh floor auditorium of Town Hall, the building in which the convention sessions are to be held.

• Twenty-four Leaguers and the Executive Secretary attended the All-Lutheran Youth Leaders' Conference at Valparaiso University, Valparaiso, Indiana, August 26-29. These representatives came from eight states and represented as many State or Synodical Leagues.

• THE SALT OF THE EARTH—Soon many of you will have the chance to see this new moving picture which our Church has produced. Perhaps some of you already have seen it at the summer schools. In any event, urge all Leaguers to see this latest effort of the Church's Stewardship office. It is better than the picture of last year—AND NOW I SEE.

• LET'S NOT BE PESSIMISTIC—Some are saying we cannot raise the 5½ million for the apportionment of the ULCA. We dare not do any less. This double apportionment must be raised this year. The program of the Church needs every bit of it and much more. This goal is not beyond us. If we really consider God's blessings to us, how can we do less than the best—and the best is much more than 5½ million. Urge the Leaguers in your area to give generously to the apportionment of the ULCA. Use some space in your League or synodical paper to boost this important task.

• WE'RE ON THE UPWARD TRAIL—Many of you have sung the catchy little tune, "We're On The Upward Trail." I should like to see Luther Leaguers all over the Church take up this tune and sing it with vigor. It seems to indicate the increased progress being made throughout the Church by the Luther League. Let's catch the spirit of the tune and sing it lustily and joyously. Let's give to our work a new spirit of dedication. May we constantly be alert to the opportunities we have for service in the Church of the Master. "We're On The Upward Trail"—let's sing it as we go marching along together in our Luther League work.



Program for young adults

VOTE — NO MATTER HOW!

By JUDGE OSCAR J. SCHMIEGE, Appleton, Wisconsin

DISCUSSION PATTERN

WHY? The purpose of this study is to encourage young adults to measure up to their responsibility as citizens and to cast their ballots intelligently and, conscientiously in every election, whether local, state or national.

HOW? Have one person present the basic material and follow the talk with a forum-discussion, using the suggested questions and others which you may formulate on the issues of the current national election.

• SEE RESOURCE ARTICLE (Pages 6 and 7)

(Continued from Page 7)

squarely upon the individual. Its ability to function to the best interest of the common good will depend upon exactly what each one of us does to raise the standards of performance. The regular and conscientious casting of his ballot is the only guarantee of security the voter has; not only of his personal interests but as an individual member of his community and his government.

How To Vote

We should make it our duty to vote and vote intelligently according to our best judgment, after getting all the facts and information we can about the problems and personalities involved. If we want to keep our liberties and live in a well-governed country, we must take an active part in it.

We must not take for granted our privilege to vote, for not to exercise that privilege is to take the first step in losing it. The ballot can just as easily be made the means for the perpetration of crime against society as for the good of society. If the Christian citizen does not exercise his right to vote, there will be others, non-Christians and unchristians, who will.

• WHAT DO YOU THINK?

1. How many of those present know where their respective polling place is located?
2. What are the requirements for persons to vote in your precinct? How long must they be residents? How and where must they register?
3. In your opinion, are the reasons sound which you

have heard given by people who have failed to vote? What excuses would you consider valid?

4. Are the political parties organized in your community? Do they have public meetings? Are they well attended? What could be done to create more interest?

5. Why is there such a lack of interest in voting? What can the individual citizen do to stimulate interest in a good turnout on election day?

• PROGRAM

Hymn: "My Country, 'Tis of Thee" (361 PSH; 169 CYH*)

Responsive Reading: National Versicles (Page 22, PSH)

Scripture Lesson: Mark 12:13-17

Prayer: For Our Country (Collect No. 8, Page 26, PSH) or Prayer No. 37, CYH*, page 369

Hymn: "O Beautiful for Spacious Skies" (365 PSH; 168 CYH*)

Talk

Forum-Discussion

Offering

The Lord's Prayer

Hymn: "From Ocean Unto Ocean" (364 PSH; 162 CYH*)

• QUOTABLE QUOTES

In a democratic government the right of decision belongs to the majority, but the right of representation belongs to all.—Ernest Naville.

As the happiness of people is the sole end of government, so the consent of the people is the only foundation of it, in reason, morality, and the natural fitness of things.—John Adams.

Democracy submits itself to continual revision, keeping to its central motive: the conduct of the state on man's behalf, not domination of man by the state.—William Stephens.

I know no safe depository of the ultimate powers of society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education.—Thomas Jefferson.

• FURTHER SUGGESTION

Secure and discuss the article, "Why Don't More Americans Vote?" by George H. Gallup, *Reader's Digest*, April, 1947.

* CYH means *Christian Youth Hymnal*, new hymnbook published by the United Lutheran Publication House.



Programs for young people

OCTOBER

Whence and Whither Lutheranism

3—The Lutheran Church in American History
Revelation 2:1-11

10—A Letter to the Church at Philadelphia
(ULC Con.) Revelation 3:7-13

17—Toward a United Lutheran Church of
America
Revelation 2:12-29

24—Two Centuries of Organized Lutheranism
in America

Revelation 3:1-6

31—What Lund Means for Modern
Lutheranism

(Reformation) Revelation 3:14-22

October is the month when *The United Lutheran Church in America* meets for its biennial convention at Philadelphia. The second topic in this series is designed especially for use on the Sunday when the Church is in convention. Our beloved Lutheran Church is at the center of our thinking this month.

THE LUTHERAN CHURCH IN AMERICAN HISTORY

Revelation 2:1-11

By THE REV. THEODORE K. FINCK, LIT.D., Philadelphia, Pa.

• PREPARATION

This topic is the first in a series on the general theme, "Whence and Whither Lutheranism?" Its purpose is to show the place and influence of the Lutheran Church as a whole on the life and development of our country. Canadian users should seek to supplement what is here given with specific information about things as they have been in Canada.

• OTHER SOURCES

For a fuller account of Lutheranism in early American History, see *Lutheran Landmarks and Pioneers in America*, by William J. Finck (especially pages 158-160); and the Junior Study Book and Teacher's Guide of the Christian Growth Series (J III 3), *Founders and Followers*, by Mabel B. Fenner.

• PROGRAM

Hymns: "My Country, 'Tis of Thee" (361 PSB; 169 CYH*) "Lord of the Lands, Beneath Thy Bending Skies" (166 CYH*)

Follow either of these hymns with:

"My Church, My Church, My Dear Old Church" (138 PSB; 155 CYH*)

Responsive Reading: Psalm 93 (PSB, Pg. 41; CYH*, Pg. 351)

Gloria Patri (Said or sung)

Scripture: Revelation 2:1-11

Some Lutheran Firsts: Did You Know?

Topic: By 4 persons

(Introduction and 3 parts)

Prayer: For the Church

(Make a free prayer or choose several appropriate collects from the Common Service Book)

Offering

Dedicatory Prayer

Hymn: "I Love Thy Zion, Lord" (131 PSB; 152 CYH*)

Benediction: "The Lord watch between me and thee while we are absent one from the other."

• THE TOPIC

A Disconcerting Impression

Few things are more disconcerting to an ardent Lutheran than a suspicion on

the part of other Christians that there is something odd about the Lutheran church and that perhaps it is not fully American. In some parts of the continent, of course, our church has become so integrated with the community that no such feeling exists. But among many people when you say, "I am a Lutheran," there is a perceptible response of mystery and curiosity. "Just what is the Lutheran church, anyway?" seems to be the felt—if unspoken—reply.

Probably the chief cause of this feeling is the use of many languages in Lutheran services. There are numerous Lutheran churches in which German, Swedish, Norwegian, Danish, or some other language is prominently, if not exclusively, used. This in itself is quite a hurdle for the person who is blissfully unaware that there is any significant language in the world other than "Americaneese."

Again, the Lutheran church is more liturgical than most other Protestant groups. The average Baptist or Presbyterian does not readily grasp the genius of liturgical worship, nor think of it as natural to this land. Obviously we are no more liturgical than the Episcopalians, but their communion is under a somewhat similar cloud of mystery and remoteness.

A third cause of this phenomenon is that Lutheran congregations often seem not to concern themselves as much as some of those of certain other denomina-

tions with the life and moral conditions of the community. This tendency may have its good side and its bad side; but its effect is doubtless to make our church seem to many people less familiar and less American than other religious groups.

I. Lutherans Here with the First

The thesis of the present topic is that *the Lutheran church is fully American—(1) in its historical record, (2) in its full participation in American life and civilization, and (3) in its influence on the national culture.*

To begin with the historical record, Lutherans entered this country practically as early as the other religious groups. Thus the Congregationalists sprang from the early Pilgrims and Puritans (1620); the first Baptist church was founded by Roger Williams in 1639; the Church of England (now called the "Episcopal church" in the United States) entered with the early Virginia settlers (1607); and the first Lutherans (according to Dr. Abdel Ross Wentz in *The Lutheran Church in American History*) came to the Dutch colony of New Netherland (now New York) about 1625.

Lutheran services in the Dutch language for the early colonists began about 1650. They continued until 1700, when because of a new stream of immigration Lutheranism in New York became German rather than Dutch. After another half century (in 1751) Henry Melchior Muhlenberg, the now famous patriarch, included New York in his ministry. The original Lutheran entry into America proved to be a permanent one.

In 1638 Swedish Lutherans came to Wilmington, Delaware. Later they came

* *Christian Youth Hymnal*, new hymnbook of the United Lutheran Publication House.

also to Philadelphia and near-by points. This is a fascinating chapter in the early history both of the United States and of Lutheranism. But eventually these Lutheran churches, neglected by their Swedish homeland, became Episcopalian. Still regarded as authentic national shrines, it is worth remembering that their origin was definitely Lutheran.

Another early settlement of Lutherans was that of the Salzburger, who came to Georgia in 1734. A Salzburger Lutheran, John Adam Treutlen, not only became the first governor of Georgia, but should be numbered among the outstanding martyrs to the cause of American independence; for he was hacked to pieces by enemy Tories near the close of the Revolutionary War.

2. Lutherans Always Good Americans

There has never been a time when Lutherans as a group have not been identified strongly with the current movements and tendencies of life on this continent.

First of all, Lutheran participation in the nation's wars should be noted. In the Revolutionary War, Governor Treutlen, General Peter Muhlenberg, and Army Chaplain Christian Streit, were national heroes; but Lutherans furnished also their quota of rank-and-file fighting men and of strong supporters behind the ranks. In the War between the States Lutherans on both sides of the Mason-and-Dixon line made an enviable record for themselves. The story of Lutheran achievement (in Canada as well as in the United States) in the two world wars has been so widely publicized that it needs no repetition here.

To co-operation in war, however, must be added the still finer record of peacetime participation. In many parts of the states of Pennsylvania, Ohio, Minnesota, Wisconsin, the Dakotas, North Carolina, and certain of the provinces of Canada, cohesive groups of Lutherans have provided the stamp which has defined the character and reputation of these commonwealths.

As an example, much of the enterprising character of the great Northwest is due to the hordes of Swedes and Norwegians who have fostered the kind of progress there which Scandinavian Lutherans have been making in Europe for the last century. Nor is there any question but that the prosperity of many of the agricultural states and provinces of the continent has been due in no small measure to the German Lutheran groups whose skill in farming has been second to none in the world.

3. Lutherans Influence American Culture

The third reason why Lutheranism must be regarded as thoroughly American is that it is a vital force in influencing the pattern of North American culture.

The rise of a *cappella* choral music in America, which started with the Lutheran St. Olaf Choir, has brought to public attention a gift which Lutheranism has presented to America—the gift of good music. But even when this contribution was not publicly recognized, it was nonetheless real. Lutherans may justly take pride in the fact that both classical and church music might have been noticeably retarded if it had not been for Lutheran love of good music

and skill in its production.

Lutheranism has also had a profound influence on American higher education. Not only does the public-school system stem directly from Luther's interest in the education of children, but Lutheran insistence on an educated clergy and laity has raised the educational standard of both churchmanship and citizenship. Lutheranism has played a distinctive part in the small-college movement, which, in its turn, has profoundly affected higher education throughout the continent.

Perhaps the supreme claim to a fine influence on our culture lies in the Christian character of the average Lutheran man and woman. The characteristics of Lutherans, in North America as in Europe, have been honesty, industry, stability, economic independence, family loyalty, constructive effort, patriotism, and reverence. This type of character (blended with the contributions of other groups) has given us North America as we know it; and if our culture has steadily increasing possibilities of development, it is at least partly due to the influence of Lutheranism upon it.

Lutheran Public Relations

Lutheranism, then, is an integral part of the American scene. We have the "real goods." If there has been a defect, it is that in the past we have failed to advertise our wares. We must maintain better "public relations."

But every year sees this weakness progressively removed. The Luther League itself has been instrumental in exercising a fine influence on Lutheranism's public relations. Lutheranism has much of which to be proud. Well—let's tell the world!

A LETTER TO THE CHURCH AT PHILADELPHIA

Revelation 3:7-13

By THE REV. EMIL E. FISCHER, D.D., LL.D.

President of the Ministerium of Pennsylvania

• PREPARATION

This topic is designed for use in League on the Sunday when The United Lutheran Church in America, the body to which we belong, is meeting in biennial convention. The convention dates are October 6-14, 1948; the place, Philadelphia, Pennsylvania.

The purpose of this topic is to try to imagine what the Spirit would say to the U.L.C.A. at this time. The scripture lesson is that which John, the Apostle, received from the Spirit to convey to the church at Philadelphia in Asia Minor in the first century. In the serious view of such a look this topic should be presented. This background should be made clear before the topic is presented.

Perhaps it would be well to arrange it in the

form of a skit, using but one voice, the voice of the Spirit to address the message in the second person plural to the Church, who may be a white-robed, flowing haired young woman with a cross in her hand. She may be seated while the letter is read.

If this manner of presentation is chosen, select the best male voice to read with solemn dignity the article which Dr. Fischer has written and which is found on pages 2 and 3 of this issue of our magazine. It may be necessary to point up that article so that it will be directed to the symbolized Church, always personalized as she and her. Do it with care.

• OTHER SUGGESTIONS

If it is desired to do this in a less dramatic

manner, but in an informative one—appoint a committee to make a survey of the issues of *The Lutheran* which have appeared in the weeks immediately preceding the convention as well as the current issue for current facts about the life and work of the Church.

Give attention to matters of growth in membership and in giving to benevolences; improvement in communing membership; progress in the work of the various Boards of the Church, etc.

Another source for information of this kind is the 1948 *Yearbook of the U.L.C.A.* Your pastor will likely have one, if you do not. Borrow it and turn to pages 22 to 28 for information which you may wish to copy in graph or tabular form on the blackboard.

• PROGRAM

Hymn: "Come, Holy Spirit, God and Lord" (PSH 102; CYH* 66)

Responsive Reading: Psalm 19 (PSH, Pg. 33; CYH*, Pg. 344)

Gloria Patri (Sung or said)

* Christian Youth Hymnal, new hymnbook.

Scripture: Revelation 3:7-13
Hymn: "O Word of God Incarnate" (PSH 117; CYH* 138)
A Letter to the Church at Philadelphia (Pennsylvania) Dramatized
Hymn: "Lord, Pour Thy Spirit from on High" (Sung as prayer for the Church) PSH 142
U.L.C.A. Progress, 1946-1948: Answers to the questions suggested will point the way to making tangible this progress.
Offering
Prayer of Dedication
Other Prayers: For the Church
The Lord's Prayer
Hymn: "The Morning Light Is Breaking" (PSH 170)

• U.L.C.A. PROGRESS, 1946-1948

From recent issues of *The Lutheran* glean what each Board will report of progress in its work during the period reported on.

Then such specific questions as the following will also point the way:

What increase in membership is reported?

How does the communicant membership compare with that last reported?

* *Christian Youth Hymnal*, new hymnbook.

How does our synod measure up? Our congregation? (Is our percentage below or above that of the average in the U.L.C.A.?)

What improvement has there been in giving to church benevolences? To the apportionment? To *Lutheran World Action*? To reduction of church debts? To improving of church property?

What new things has this enlarged giving made possible for each of the Boards?

Did the Luther League of America benefit materially from this larger giving during the bi-ennium?

What significant plan is before the Church which will affect the youth program of The United Lutheran Church in America if it is adopted as now proposed by a committee? (Action of the report of the Committee on Youth will take place in the forenoon of Monday, October 11, 1948.)

• THE TOPIC

Right now we belong to The United Lutheran Church in America and we're glad and proud of it. But that means that we belong to a particular one of a number of general Lutheran bodies spreading themselves out over the land and over one another. And something tells us that's not so good. So we dream of belonging someday to a United Lutheran Church of America—on great all-inclusive Lutheran body. What are the chances? Would it be better? And if so, who or what's holding it up?

The Purpose of This Topic

This is the second of a series of topics on the general theme, "Whence and Whither Lutheranism?" Its title, "Toward a United Lutheran Church of America," readily suggests its particular purpose. We want to draw for ourselves as clear a picture as possible of the progress being made in strengthening the basic unity and in working toward the organic union of the all too many separate bodies of Lutherans in America. To get this picture set up in our minds is of twofold importance. In the first place, every live young Lutheran should know what the actual situation is. In the second place, he will want to know what position he should take and what part he can hope to play in the further solution of the problem in the years ahead—those years in which he and his generation will have the obligation as well as the opportunity of exercising leadership.

A Good Glance Backward

Suppose we look for a bit at the 1936

TOWARD A UNITED LUTHERAN CHURCH OF AMERICA

Revelation 1:4-6, 9-11; 2:1-11

By THE REV. HENRY H. BAGGER, D.D., Lancaster, Pa.

• PREPARATION AND METHOD

Let the leader choose three other persons, good readers, to sit with him at a table in front of the group. These four will make the presentation of the topic, reading aloud as meaningfully as possible according to the following schedule: (1) the first two paragraphs; (2) the next two paragraphs; (3) the fifth paragraph; (4) the last two paragraphs. They shall not do this without having prepared themselves, each also having read the whole presentation in advance of the meeting so as to know the content of his particular portion.

The leader should choose five others, members of the group, to serve as "Voices 'Speaking Out in Meeting'." Each should be given the material he is to use well in advance of the meeting and should be instructed to read with verve and something of an argumentative tone. The life and vigor and naturalness with which they read will go far toward making the whole program effective.

After the last of the "Voices," the leader again "takes over" and directs the discussion that should follow freely, possibly using some of the paragraphs of "What Our Leaders Have Said" or the suggested questions of "How About It?" Before closing the topic of the evening he should make an effort to arrange for the purchase and reading of one of the books mentioned by the last "Voice" (and listed in the "Bibliography") and for a joint meeting with the young people of a congregation of another Lutheran body if there is one in the area.

Considerable interest and clarity will be afforded the presentation of the topic if the simple diagram below is drawn on a large sheet of paper (fresh wrapping paper will do nicely) and thumbtacked on the wall before the group. (If there's a good blackboard, put the diagram on it.) Reference should be made to it as the text demands.

The Scripture Lesson: Revelation 1:4-6, 9-11, 2:1-11
Presentation of the topic
The Five "Voices"
Discussion
Offering
Hymn: "Rise, Ye Children of Salvation" or "Rise Up, O Men of God"
Prayer: Sentence Prayers based on the topic or a prayer prepared by the leader and read by him
The Lord's Prayer

Lutherans
in
America

$\frac{1}{3}$	Synodical Conference—"Missouri Synod" plus	The National Lutheran Council
$\frac{1}{3}$	Amer. Luth. Conf.—Amer. Luth. Church (a) Augustana Synod (Swedish) (b) Ev. Luth. Ch. (Norwegian) (c) United Ev. Luth. (Danish) (d) Lutheran Free Church (e)	
$\frac{1}{3}$	United Lutheran Church in America (f)	

plus six other small general bodies:
Suomi Synod (Finnish) (g)
Danish Lutheran Church (h)
Lutheran Brethren (Norw.)
Eielsen Synod (Norw.)
Finnish National Church
Finnish Apostolic Church

• PROGRAM

Hymn: "The Church's One Foundation"

report of the United States Census of Religious Bodies. It sums up the situation for us as it was in 1906, 1916, and 1926, as well as in 1936. Beginning with 1906 we find that there were 24 general bodies of Lutherans in America reported. Some were large, strong, and aggressive. Some were small and determined. In any case, they were separate in their life and work—often contending with one another with considerable vigor. By 1916, the number stood at 19. Three small groups had allied themselves with larger ones and three larger ones (Norwegian Bodies) were so nearly ready to merge into one body that they were already listed under the common name they were soon to assume. By 1926, the number was reduced to 17—with an additional listing of fifty independent congregations in one group. The last census taken, that of 1936 (for the 1946 census was cut off midway in a sudden and somewhat short-sighted “federal economy” move) shows 15 general bodies with an additional listing of fifteen independent congregations in one group. Finally, if we refer to the geographical listings of the “All-Lutheran Directory of American Lutheran General Bodies” of 1945, there are 13 bodies only (cf. chart). Evidently something has been happening. The whole Church, taking all the bodies together, has about doubled its membership in the period under review—standing now at well over 4,000,000—and has about cut the number of general bodies in half. The story is one of federation and of merger, both expressions of increasing solidarity.

The Largest Merger of All

The largest merger of all was that by which The United Lutheran Church in America came into being. In November of 1918, simultaneously with the Armistice of World War I, the General Synod, the General Council, and the United Synod in the South united, thus healing the breaches made by the Civil War and by the varying degrees of doctrinal emphasis and confessional concern. It is this new body to which we belong, and the success of this merger encourages us to believe that further possibilities along similar lines need to be explored and cultivated.

As Things Now Stand

(1) About one-third of the Lutherans of the land (cf. chart) are co-operating in what is known as the Synodical Conference—of which the one body, the so-called Missouri Synod, constitutes about 80 per cent. Marked by extreme confes-

sional conservatism and almost wholly German in its background, it is at once most aloof and most aggressive and is rapidly losing its German cast. (2) Another one-third (cf. chart) will be found in the American Lutheran Conference, a federation of five bodies, of which three are fairly evenly matched and two are smaller. This federation is more loosely organized than the Synodical Conference, and in it the groups of Scandinavian background loom large. It occupies a middle ground, geographically and otherwise, between the Synodical Conference and The United Lutheran Church in America which constitutes the final third (cf. chart). (3) The U.L.C.A. has the longest history of all behind it, being the lineal descendant of the Muhlenberg development. It is generally counted the most “liberal” in its outlook and spirit and the most largely identified with the American scene as far as life and associations are concerned. It functions co-operatively with the bodies of the American Lutheran Conference and several smaller bodies through the agency known as the National Lutheran Council, of which it constitutes approximately half the total strength.

But There's More to the Picture

Admittedly the prospect of further mergers and organic unions seems for the time to have dimmed a little—in spite of the existence and labors of formal commissions on fellowship and consolidation. However, the present period reveals an increasing measure of common interest and outlook expressed in widespread across-the-lines co-operation among 12 of the 13 general bodies, the Synodical Conference (Missouri Synod) usually standing apart. Instances of this are seen in the Christian Growth Series of Bible-school lessons (produced by three bodies co-operatively—f,a,b), the Saskatoon Seminary in Canada (its work being shared by four bodies—f,a,b,c), Lutheran World Action and Lutheran World Relief, under the National Lutheran Council, all eight bodies participating—f,a,b,c,d,e,g,h), the use of uniform Inter-Lutheran Brotherhood Topics (by f,b,c), the combining of our Student Work activities under the National Lutheran Council, the combining of our Jewish Mission interests under the same auspices, the establishment of Regional Councils for the orderly prosecution of Home Mission activities, the conferences of editors, of theological seminary professors, of foreign missions leaders, and of stewardship secretaries, the joint pro-

motion and handling of films for congregational use, and the prospect of a common hymnal for at least three and perhaps four of our general bodies (f,a,b,d). On every hand there is a growing interest in what each of the other bodies is doing, in discovering how largely we face the same problems, and in considering whether we cannot in all probability do a better job if we work at it together.

In Summary

Ours has been a history marked by both multiplication and division. But tremendous steps have been taken toward unification, more especially in the last three decades. Tremendous steps remain to be taken. But apart from the fact that the Missouri Synod gives little promise of seeing her way clear to working with the other Lutherans of the land, the prospect was never more encouraging than at present. The forces that have been at work so gratifyingly are gaining strength among clergy and laity alike. Under the guiding hand of God, many now living may yet see the dream of larger union realized. It is a time for courage and consecration and confidence— and a great day to be young.

•SKIT

Five Voices “Speaking Out in Meeting”

Voice One: I’ve been listening pretty closely to all that’s been read and what I’ve been wondering about is how the situation ever got so tangled up in the first place. But I think I’m beginning to understand. At any rate, it seems to me that it must have been something like those seven churches in Asia that the Scripture lesson was about. They weren’t so far apart, but in those days communication and travel weren’t easy and each church had a different background. The result was that though they were all Christian churches, they were different—they developed differently and emphasized different things, some good and some not so good, as the Bible says. It must have been that way with the Lutheran churches in the early days here in America. We know the people came from different countries of Europe, spoke different languages, had different backgrounds, settled in different sections, and developed different interests and methods—even though they were all Lutherans. Why, all we need to remember is how hard it was for the colonies to get together and form the United States! But I do think we ought to be able to do as they did and make one strong Lutheran Church out of all our bodies—a real

United Lutheran Church of America. And wouldn't that be better?

Voice Two: I think so. It's terribly confusing to be a Lutheran and yet have to explain just what kind of Lutheran you are, even to other Lutherans. And if we were one great Church, we could make ourselves count for more, speaking with one voice to the government when we wanted to let it know where Lutherans stood on any issue, or speaking to other church bodies for that matter. I should think our present confusion would confuse them just as it does us. Anyhow, this is a day of big units in business and industry and almost everything. We ought to get into the swim. My pastor tells me that we all have the same creeds and catechism and other confessional books, so it shouldn't be so hard to put it over. And from *what* we heard early in the meeting, the different bodies of Lutherans are working together in a lot of ways. I think they could do a better job in every way if they all were really joined together. Then maybe they could go still farther and join with one or more of the other Protestant church bodies sometime, the way some of them are joining together, and we shouldn't have such a hodgepodge of a Protestant Church in this country. Geography and distance and language don't play the part they once did, and I don't think the people understand all the fine points of theology that the preachers do. I'm for a United Lutheran Church of America, I am. Nation-wide evils need a nation-wide church organization to fight them. United we stand, divided we fall! Look how strong the Catholic Church is just because it's one church. It's "going places!"

Voice Three: I'm for a United Lutheran Church of America, too. But at the same time I think there are other things to remember. Size isn't everything. I knew a man once who was unusually big and strong but he was the weakest man on the basketball floor—he just couldn't co-ordinate his movements or his muscles. There's danger, too, in centralization and I understand some big businesses are breaking down their organization into smaller units so they can do a better job. And if you've ever belonged to a little congregation you know that nearly everybody works in it—but in a big congregation there are lots of folks who just ride along. Anyhow, there's good in competition and maybe the different bodies of Lutherans do some good by challenging each other to greater efforts. And if we think we're doing things the way they ought to be done,

why should we do them the way somebody else does them? Why must we think like everybody else? Why can't we emphasize what we want to? And if our leaders say the time isn't ripe to form one great Lutheran Church, why shouldn't we believe them? They know more about it all than we do and what's the good of having leaders if you don't follow them?

Voice Four: That's all true enough—but our Church is a democratic church and if the people want to have only one great Church, a United Lutheran Church of America, they ought to be able to have it. If we really are all Lutherans, we ought to make it plain that we do believe the same things by getting together and standing for them as a unit. If the combinations that have been taking place are steps in the right direction, shouldn't we go further along that same line? I think we ought to ask ourselves what we young people can do to help a good thing along? Isn't there something that we can do?

Voice Five: Of course there is! We can learn and read more about our Church and try to find out more about the other Lutheran bodies, too. I think part of the problem is that we Lutherans don't know each other well enough—our different backgrounds, our different methods, our common interests, our respective leaders. We ought to go to all the Lutheran Churches and Lutheran meetings we can. Why, we could visit some of the other churches that aren't U.L.C. churches and see how different they are—or aren't. What's more, we could meet with their young people or have them meet with us, turn and turn about. If we'd be as ready to do things with them as we are to do things with the young people of other Protestant churches, we'd soon know more about what's keeping us apart and what needs to be done to bring us together. One of these days we're going to be the older people ourselves in our congregation, probably the leaders, and if that's the case we better get ready for it now and I don't think there's any better way than mixing in with other Lutherans. Meanwhile, I suggest that we get one of the books listed with this topic: Traver's *A Lutheran Handbook*, Wentz' *The Lutheran Church in American History*, or Krauss' *A Lamp of Burnished Gold*. We could pass it around among ourselves and then get another and do the same. Then when we'd all read them we could have another meeting on this same topic. What do you say? Shall we? It won't cost much and I'll bet it'd be worth it.

• "HOW ABOUT IT?"

Leads for Discussion

1. Have the divisions that have marked our life as a Lutheran Church here in America been justifiable?
2. Is separation necessarily a sin—that is, contrary to God's purpose? Or is it just a scandal?
3. Would continued separation at this time be a sin?
4. What do you think of the arguments of "Voice Three"?

• WHAT OUR LEADERS HAVE SAID

A. R. Wentz, historian, author, president, Gettysburg Seminary: "The 20th Century has been a period of rapprochement among all the Lutherans in America, both along doctrinal lines and in practical work. Here . . . the Lutheran Church mirrors the tendency in American Christianity as a whole and in American culture in general. The last three decades have been a period of larger units."

F. H. Knubel, the first president of The United Lutheran Church in America (1918-1944): "I appeal for the unanimous will to unity among us. There never was a time when our unity was more needed than now, unity furthermore in the purest Lutheranism conceivable; and that means unity in the Gospel, its truth and its spirit."

Ralph H. Long, late Executive Director of the National Lutheran Council: "There are voices being heard, which are becoming increasingly more vocal, advocating co-operation in fields that are now regarded as the distinct prerogative of the separate bodies. That must naturally lead to the question of co-operation in all fields of endeavor, and ultimately to the question of consolidation. . . . These stirrings within the Lutheran Church" raise the question "whether the churches should not now give serious consideration to a wider co-operation which would of necessity involve some form of organic union."

ULC Commission on Relations to American Lutheran Church Bodies: "There is reason to feel that the bodies now constituting the National Lutheran Council and employing it as their agency ought to be able to think their way through to actual union. To that end we must steadily employ our best efforts."

Paul H. Krauss, former member Executive Board of U.L.C.A., author, pastor, Ft. Wayne, Ind.: "There is ground for hope in the fact that all Lutheran bodies in America have as their doctrinal basis the same Lutheran confessions. In them the essential basis for unity already exists. These historic Lutheran confessions are an explicit, adequate, and true testimony of the faith. They are the accepted and recognized mark of Lutheranism throughout the world. They constitute an adequate basis both for real fellowship and for that united witness to the true Gospel which Lutheranism is called to make to the world. To impose additional tests is to create hyper-Lutheranism. No other test need be required. No other test should be accepted."

• BIBLIOGRAPHY

A Lutheran Handbook, by A. J. Traver. \$75. Somewhat sketchy, very brief, suggestive, and good; not historical but interpretive; worth mastering.

The Lutheran Church in American History, by A. R. Wentz. \$2.00. A fascinating story that reads itself; best kind of background material for period up to 1923 when written; the overall picture you need.

A Lamp of Burnished Gold, by P. H. Krauss. \$75. A study of our church and its work; essential material for one who really wants to serve intelligently; and written with a fine rapture.

(All three are obtainable through the publishers, the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or any of its branches.)

• SCRIPTURE READINGS

The first points to the divine establishment of the Church, the second to the fact of Christ's Headship, the other five to the unity of the Church.

Matthew 16:15-18. The fundamental confession of the Church on which it is to be built

and by which it must stand.

John 15:1-7. Under the figure of the vine and the branches, the essential character of Christ as the Head of the Church is pictured.

Psalm 133; I Corinthians 14:26, 33, 40; I Corinthians 12:12-21; Ephesians 4:4-6, 11-13, 16; John 17:11, 21-33.

ties in the religious life of the Lutheran colonists.

Henry Melchior Muhlenberg

Into this period of general confusion and distrust among the Lutherans came the educated, fervent Christian Lutheran gentleman, Henry Melchior Muhlenberg. In a comparatively short time Muhlenberg brought order out of chaos. On December 27, 1742, he was installed as pastor of the "united congregations" by the Rev. Tranberg, a Swedish pastor at Wilmington. Taking as his motto the words, which have since become the slogan of American Lutheran Missions, *Ecclesia Plantanda*—The Church must be Planted—Muhlenberg set out with a determination to make Lutheranism count in the life of the embryonic nation. He traveled through eastern Pennsylvania, into Maryland, Virginia, and New York, reconciling jarring factions, encouraging organization of congregations, and exercising general supervision of the Lutheran Church in the rural areas.

The Ministerium of Pennsylvania

The most important achievement in Muhlenberg's career was the organization of a synod in 1748. By April of this year Pastor Muhlenberg had had a conference with Pastor Handschuh of Lancaster, and Pastor Brunnholtz of Philadelphia, to plan a uniform liturgy. This needed to be submitted to the other pastors for adoption. In August, St. Michael's Church in Philadelphia was ready for dedication. The festive occasion would bring together representatives from the other Lutheran Churches in America and would provide a good opportunity to present the proposed liturgy. In addition the Tulpehocken parish was asking for the ordination of Nicholas Kurtz, so that he could become their pastor. What a splendid opportunity to consider the organization of a synod! The dedication and ordination took place on August 25 and on the following day, August 26, 1748, the new synod, known later as the Ministerium of Pennsylvania, was born.

The nucleus of this first synod consisted of six ministers and 24 lay delegates besides the entire council of St. Michael's Church, Philadelphia. The pastors, according to the records, were Muhlenberg, Kurtz, Handschuh and Brunnholtz. Hartwig of New York and Provost Sandin of the Swedish Church were advisory members. The lay delegates came from ten congregations. It was the natural thing that Muhlenberg should preside. In his opening remarks

TWO CENTURIES OF ORGANIZED LUTHERANISM IN AMERICA

Revelation 3:1-6

By MRS. ROY L. WINTERS, M.A., Spring City, Pa.

• SUGGESTIONS FOR PRESENTATION

Try to find someone in the group who is interested in history. Have that person present the reasons for the German migration to America in the latter part of the eighteenth and the beginning of the nineteenth centuries.

Use a map of the early colonial period to trace the German settlement in America.

Someone ought to give a short biography of Henry Melchior Muhlenberg.

Pictures of the early churches which made up the nucleus of the Ministerium of Pennsylvania are available. Get them, if possible.

Note the conservatism that prevailed during the nineteenth century. A debate on the following resolution might prove interesting: "Resolved, That the religious conservatism of the nineteenth century was more effective than is the liberalism of the twentieth century."

• PROGRAM

Hymn: "I Love Thy Zion, Lord"

Psalm 102—read responsively

Gloria Patri

The Lesson: Revelation 3:1-6

The Prayer:

O Lord, our God, Thou hast been our dwelling place in every generation. For the mercy Thou dost constantly bestow upon Thy Church, we give Thee gratitude; and for the particular grace Thou hast showered upon the Ministerium of Pennsylvania and the Adjacent States, we thank and praise Thee.

Look with especial favor upon her during this year of her biennial. May her festivities be of high commemoration, but likewise of deep consecration. Lift her above her record and her history to the unfinished task before her.

As she launches forth toward the accomplishment of her objectives, bestow Thy blessing upon her leaders on whose shoulders responsibility for administration has fallen; upon her pastors, so that they may proclaim Thy Word with prophetic courage to the edification of saints and the conversion of sinners; and to those who sit in classes and pews, so that Thy Spirit may be released anew in the hearts of Thy people.

These and whatsoever things we need for the progress of Thy Church, we would ask through Jesus Christ, Thy Son, our Lord. Amen. Hymn: "Jesus with Thy Church Abide"

The Topic and Discussion

The Offering

Offertory Prayer: We give Thee but Thine own,

Whate'er the gift may be;

What we have, is Thine alone,

A trust, O Lord, from Thee. Amen.

The Lord's Prayer

Hymn: "Rise, Ye Children of Salvation"

• ADDITIONAL HELPS

1. Primary Printed Sources: *Hallesche Nachrichten*, 2 volumes; *Documentary History, Lutheran Ministerium of Pennsylvania, 1748-1821*.

2. General, Bibliography: Finck, W. J., *Lutheran Landmarks and Pioneers in America*; Offermann, Henry, *Historical Development of the Lutheran Ministerium and Adjacent States*, pamphlet; Pflatteicher, Helen, *The Oldest Lutheran Synod in America*; Qualben, L. P.; *The Lutheran Church in Colonial America*; Schmauk,

T. E., *The Lutheran Church in Pennsylvania*; Wentz, A. R., *The Lutheran Church in American History*.

• BIBLE READINGS

Isaiah 52:1-12; Psalm 46; John 15:1-8; I Corinthians 12:20-28; Luke 8:4-15; Ephesians 3:13-21; Romans 1:15-19.

• THE TOPIC

General Background

The story of the Lutheran Church in America is a part of the development of the colonial and early national history of our country. Many differences in religious life and practices existed among the colonists, but one feature was common to almost all of them, and that was State Churchism. To escape the intolerance in the Old World many Europeans sought a new home and freedom to worship as their conscience dictated.

Lutheran Emigration to Pennsylvania

From Sweden, Holland, and Germany came Lutherans. The German Lutherans for the most part chose Penn's Colony, where absolute religious freedom was promised by the founder, William Penn. The unsettled political condition in the Palatinate brought many of these people to the port of Philadelphia, religion was deeply ingrained into their lives. It was not long until congregations were springing up in the limestone area of eastern Pennsylvania. By 1700 Falckner Swamp congregation in New Hanover, near Pottstown, Montgomery County, had become a reality. Germantown and Philadelphia also had congregations. A little later additional ones were organized at Providence (The Trappe), Earltown (now New Holland in Lancaster County), and at Tulpehocken in the Lebanon Valley.

The dearth of pastors was one of the serious problems. In many cases ecclesiastical tramps took advantage of the situation and wrought havoc for the church and the people. Daniel Falckner, Jacob Henkel, John Caspar Stoeber, Sr. and Jr., ministered to the Lutherans by preaching and performing ministerial acts during these early years of peril and irregulari-

he stressed the importance of a closer union among the congregations. The lay delegates reported (believe it or not) on the efficiency of their pastors. The pastors reported concerning the condition of the parochial schools in their parishes. The liturgy was discussed and adopted. Addresses of congratulation were made by Hartwig and Sandin, and the new synod adjourned to meet the following year in Lancaster. The organization was known at first as the "United Pastors" and their parishes as the "United Congregations." Today it is known as "The Evangelical Lutheran Ministerium of Pennsylvania and the Adjacent States."

One of the purposes of the new synod was to teach the Lutherans of America to put aside the narrow, parochial view of things and to take the larger, synodical approach or to "understand the connection and interest of the whole," as Muhlenberg himself said. He was the moving spirit of the synod, and from the time of its organization he had the oversight and care of all the churches. One of his first steps was to provide a native ministry. Plans for the erection of a school and seminary having been thwarted, Muhlenberg did the best that he could by taking young men into his home to train them for the ministry. Three of his own sons followed their father's calling.

From 1755-1759 the synod had no meetings. Some of the laymen as well as certain of the clergy voiced opposition to the organization. Conditions brightened by 1760 and the synod was revived.

Muhlenberg's energy began to wane, but others were being trained to take his place. He had brought the Lutheran Church in America through a difficult period to a point where it was on a firm foundation and could weather the storms. By 1782 an American hymnbook was prepared under Muhlenberg's guidance. The liturgy and ministerial acts were printed. By 1787 the great patriarch laid down his tools and went to live with his Maker.

The General Synod

With the large influx of Lutherans at the beginning of the nineteenth century, mission pastors sent by the new synod began to organize congregations outside the state of Pennsylvania. Additional synods were formed. The need was felt for a closer union among themselves. The Ministerium of Pennsylvania took the initiative to call a meeting of the different Evangelical Lutheran synods in the United States to bring about a closer relationship with one another. The convention for the organization of a General

Synod was held in Hagerstown, Maryland, October 22, 1820. It looked at first like the ideal thing to do, but many difficulties arose. False reports and biased opinions were spread. The Ministerium of Pennsylvania had a very hard time convincing its rural constituency of the value of the larger organization. Finally, in 1823, against the better judgment of the leaders, the Ministerium voted to withdraw from the General Synod. Thirty years elapsed before the synod returned to the larger body.

During these years—1800-1850—the pendulum of religious thought oscillated between liberalism and conservatism. By the close of the period the trend was definitely toward conservatism. In 1853 the Ministerium of Pennsylvania with its conservative tendencies applied for readmission to the General Synod

Internal Discord

The variety of elements—racial, linguistic, doctrinal and personal—that were found in the church after the middle of the nineteenth century caused untold internal dissension. Evidences of serious dissatisfaction in the Ministerium of Pennsylvania were due partly to the exclusive use of German in the sessions of the Ministerium, partly to the confessional and liturgical tendencies and partly to a difference of view in regard to the General Synod and her institutions. The Ministerium had reached confessional ground more advanced than the rest of the General Synod. In these days when discord seemed universal in the church and in the nation, only a little spark was needed to set off an explosion. The crisis came at York in 1864, when a group, which had never accepted the Augsburg Confession, applied for admission into the General Synod. The Ministerium of Pennsylvania objected and eventually withdrew permanently from the General Synod. Out of this breach came a new theological institution, the Philadelphia Seminary, established in July, 1864.

The General Council

The withdrawal of the Ministerium of Pennsylvania from the General Synod led to the calling of a meeting of the conservative Lutherans in Reading, Pennsylvania, in December, 1866. Fundamental principles were adopted, and the General Council of the Evangelical Lutheran Church of North America was organized. Its first convention was held in Fort Wayne, Indiana, in November, 1867. A doctrinal difference existed between the General Synod and the Ministerium and

its friends. The latter had advanced confessionally and accepted all the symbolical books, which the other synods did not do. The predominating influence in the Ministerium was German. They expressed aversion to revivalism and puritanism. There was also a difference of opinion in church government.

Unification of Lutheran Bodies

With the turn of the twentieth century a better fraternal attitude among the leaders of the various synods was developing. A unifying process seemed to be going on. By the middle of the second decade in the new century the situation was such that only a very special occasion was needed to bring about a merger of the large Lutheran Bodies. This occasion was the Quadricentennial of the Reformation in 1917. Before the end of that year the General Synod, the General Council, and the United Synod of the South had adopted the resolution combining them into The United Lutheran Church in America. The Ministerium of Pennsylvania was a dominant factor in the merger and was honored by giving the first treasurer to The United Lutheran Church in America in the person of Mr. E. Clarence Miller.

Conclusion

The Ministerium of Pennsylvania Today

To summarize we may say the Ministerium is the oldest of the 32 synods of the U.L.C.A. About one-fifth of the numerical strength of the United Lutheran Church is found in this body. Membership in the U.L.C.A. has given the Ministerium larger contacts and broader horizons—to the National Lutheran Council, the Lutheran World Federation, and the World Council of Churches. But while its vision has been enlarged, its conservatism has provided the steady influence for the larger group.

While the Ministerium is co-operating and supporting the boards and agencies of the United Church, she is maintaining responsibility for her own program of parish and Christian higher education, home missions, and her unique labor of love in inner missions.

In its bicentennial year the Ministerium stands in humble gratitude to God for His mercies, but definitely conscious of its unfinished tasks. The mother synod is eager to work with all her children and other kinsmen in the faith throughout the world for the building of the Kingdom of God in our time.

What Lund Means for Modern Lutheranism

Revelation 3:14-22

By G. ELSON RUFF, Litt.D., Philadelphia, Pa.

• PREPARATION

The writer of this program was present at the Lund Convention of the Lutheran World Federation in the summer of 1947. He speaks as an eyewitness and an official reporter of the meeting.

The material of this subject could be presented by one person chosen to represent Dr. Ruff and the information given in the first person. The program would then take the nature of a skit.

The skit could then be followed by an Open Forum in which questions could be directed to the speaker in order to bring out the significance of that first postwar meeting of world Lutheranism.

• PROGRAM

Hymn: "Blessing and Honor, and Glory and Power" (254 PSH, 75 CYH*)

Responsive Reading: Psalm 46

Gloria Patri (Said or sung)

Lesson: Revelation 3:14-22

Hymn: "O Word of God Incarnate" (117 PSH, 138 CYH*)

Prayer: (For the Church universal, and for our afflicted Lutheran Zion in particular. Free prayer or collects.) (No. 41 CSB, No. 32 CYH*)

Hymn: "O Where Are Kings and Empires Now" (132 PSH, 157 CYH*)

The Topic: (Introduction of the traveler from Lund and the official reporter of the convention of the Lutheran World Federation—Dr. G. Elson Ruff.)

Open Forum: (See suggested questions)

The Offering: (It may appropriately be received for Lutheran World Action and turned over to the proper treasurer for the purpose.)

Hymn: "Through the Night of Doubt and Sorrow" (137 PSH, 158 CYH*)

The Benediction.

• OPEN FORUM

1. What is the difference between the Lutheran World Convention of previous years and the Lutheran World Federation of today?

2. Is it not strange that in the centuries since the Reformation of the 16th Century that the Lutheran Church did not achieve world federation?

3. What was the year in which the first Lutheran World Convention was held? Where?

4. What makes for unity in the world Lutheran Church despite the differences of language and national customs?

5. What is the purpose of the Lutheran World Federation? How is it organized? Who are its chief officers? Where are its headquarters at present?

6. Will the younger churches of the Orient have an important part to play in the work of the Federation, or will it be dominated by Europe and America?

7. What, then, is the significance of Lund for modern world Lutheranism?

• THE TOPIC

It is now more than a year since Lutherans of thirty countries met in the little university town of Lund in Sweden. There, on July 1, 1947, they organized the Lutheran World Federation.

A New Need Experienced

There had been three previous world

convention of Lutherans, in 1923, 1929, and 1935. An informal fellowship of the churches had been established, but no organization which would be continuously at work. By 1947 it was evident that something stronger and more effective was needed.

Problems of the churches in one country cannot always be solved without help from churches of other countries. Particularly in regard to missions the strength of the world church is needed. We discovered that during World War II, beginning in 1939 when the Russians invaded Finland and the Church of Finland could no longer support its overseas' missions. Soon Denmark, Germany, and Norway were equally unable to send men and money to continue their mission work in Africa and Asia. Then Lutherans of America came to the rescue.

At the close of the war we found—as we expected to find—that in various European countries the churches would die if they did not get help from abroad. Many of their church buildings and institutions had been destroyed. There were very few young pastors being trained to take the places of the men growing older. Bibles, hymnbooks, and catechisms were worn out. That's when we in America began the great work of Lutheran World Action on behalf of the European churches.

A New Problem Appears

A great problem of Lutheranism which may become still more serious a few years ahead is found in countries "behind the Iron Curtain," where Lutheran churches have existed for hundreds of years: in Finland, Czechoslovakia, Poland, Hungary, Rumania, Yugoslavia. After the first world war the great Lutheran church of Russia entirely disappeared. No help could be given from the western countries. Will the same thing happen after the second war in the central European countries? At least we should be organized to try to help.

It was for these practical reasons that a world federation of Lutherans has been much needed. However, the Lutheran situation is not all one-sided, as though everything depends on what we in America can give to help our brothers in other lands. The European churches are much older than ours. They have had great students of the Word of God, and have much to teach us.

During the suffering of the war and postwar years they have learned lessons of more complete faith in the power of God than we—who have been fairly secure and very prosperous—can possibly have learned. We can supply money and new ideas for church work but the Europeans can teach us profound lessons regarding total faith in the Eternal.

A New Venture At Lund

It may seem odd that after 400 years of Lutheranism there had never been an all-out attempt to establish a world federation until 1947. One reason, as we discovered at Lund last summer, is that our brothers in some of the other countries are not as keenly conscious of being Lutherans as we are.

In America we have many denominations, and we recognize quite easily what differences there are among them. In Denmark or Norway there is only one church of any considerable size, the Lutheran. The Church of Denmark trains its children in Luther's Catechism, professes faith according to the Augsburg Confession, regards Martin Luther as its great forefather. But it does not usually call itself "Lutheran." It is the "People's Church," or the Church of Denmark, just as the English have their Church of England.

In fact, in such a country as Germany, a majority of the Lutherans are associated with the Reformed in a "United Church." They call themselves Evangelicals, and do not always realize their close kinship with the Lutherans of America.

A New Lutheran Consciousness

When we got to Lund last summer we did not know how closely bound up with us Americans these various Europeans would find themselves. The week in Lund was a great experience for everybody present. We found that we are united with one another in a much more intimate manner than any had realized before. Lutherans all over the world have distinctive teachings and practices which make them one.

Although the various churches have existed separately in differing environments for centuries, there is a basic unity which can easily be expressed in a world federation. The Lund assembly taught all the churches to consider themselves Lutheran in a much clearer way than they had done before.

So we have a world organization which can deal with practical problems and also be a bond of close fellowship in our faith. Nothing like this could have happened

* Christian Youth Hymnal, new hymnbook of the United Lutheran Publication House.

in normal peaceful conditions. It was because all of us had been shaken by the terrible events of the war, and were uncertain about the future, that we felt a need to learn to stand together and work together.

That was a great thing about the days at Lund. We met with men who had come through terrible experiences and who had kept their faith. We talked with Bishop Jan Szeruda of Poland, who was trying to lead the badly shattered church in his country into new life under most difficult circumstances. One evening especially, when a service was held in the 700-year-old cathedral in Lund, we caught a glimpse of the great size and strength and variety of world Lutheranism. That evening there was quite a crowd outside the cathedral. Most people of the town were there to see this unusual sight. I got as far into the crowd as I could to witness this procession into the cathedral for the solemn service.

No doubt it was the largest collection Lutheran bishops brought together since Martin Luther nailed up the Ninety-five Theses. Swedes and Danes had the most dignity, with their robes and ruffs and big bishop's crosses. The Americans were tame with merely doctor's hoods ornamenting black gowns.

This was the evening of July 4. When we were all in the cathedral we sang "A Mighty Fortress." I had been curious as to how this would sound among this varied company of Luther's followers, and I was disappointed. People singing in 20 languages at one time don't harmonize well.

Swedes sang *Var Gud ar oss en valdig borg*, while the Germans sang *Ein feste Burg ist unser Gott*. There were also Frenchmen, Slovaks, Americans, Chinese, and more than a dozen other nationalities. The miracle was, of course, that 400 years after Luther's death these people had gathered with one accord in one place, and were singing his hymn.

The Voice of Lutheranism

That evening there were three addresses. Dr. Peng Fu of the Church of China was the speaker representing the Orient. He is not adept in English—the language of all three addresses—but his simple words were gratefully received. He said something about the fingers of each hand varying in size and capacity, but working together. "We fold our hands, and all ten fingers unite in one act of prayer," he said. These Lutherans of all lands unite in prayer and work.

Dr. Franklin Clark Fry was the Amer-

ican speaker. His voice rang with the great eloquence we Americans know well. He said the disillusionment of the postwar world has come because the world had not known previously that it was living on illusions. He described contributions of the Lutheran Church to the world of today—a renewed and profound exaltation of the means of grace, loyal sense of confessionism, sharing with others in the quest for lasting peace.

Third of the speakers was Bishop Eivind Berggrav of Norway.

You can't divide between theology and life, said the bishop. In the great crisis, the church became God's voice on behalf of all the people of Norway. When the supreme court surrendered its office, people said that now the church is the guardian of justice in Norway. "We had no hesitation. There were cruel things being done, and we had to lift the voice

of the law of God."

Pastors laid down their offices in the state church. "I was told I was guilty of high treason and would be executed in three days."

Has a Lutheran a right to rebel against the state? "We found that he does." Martin Luther had clearly understood that a Christian's conscience should never be in bondage to his government. These Christians of Norway had proved in their own experience the truth of this rather unpublishized Lutheran teaching.

It was just such an evening as this that made us realize that Lutheran Christianity is truly world-wide, and that it has a great message and great work to do in the world of the twentieth century. We shall stand together more and more strongly as the years go by. That was the meaning of the assembly in Lund.

A NOTE TO SPECIAL GIFTS SECRETARIES

You may not know it, but you will want to know it—so here goes. The Luther League of America now has a new pamphlet, created by the Special Gifts Chairman, Clarence Neun, which will assist you in your work of encouraging Special Gifts from former Leaguers and friends of youth in your congregation.

Of course, the *Memorial Gift*, requiring a gift of \$10 or more, is available to an individual or a League. A *Memorial Booklet* is sent to the family of the person memorialized and the name of the person memorialized is placed in a permanent record book, "The Book of Golden Memories," kept at headquarters.

And then there is the *Loyalty Gift*, which may be given by any Leaguer or group. Under this plan a gift of \$5 or more can be given in support of the total program for the youth of our Church. Such a gift affords a real opportunity to express loyalty to and appreciation of the work of the Luther League of America. A certificate is presented in recognition of this Gift.

Do you want to express appreciation to a long-time Leaguer or retiring officer in your local, district, or synodical League for his loyal work in carrying out or supporting your group's program? A *Loyalty Honor Gift* of \$5 or more will do double duty—it will fittingly honor the person

chosen by making public recognition of his or her work on behalf of youth, and it will contribute to the advancing of the work with youth in our United Lutheran Church, a cause dear to the heart of us all. A Gift Certificate is forwarded to the person so honored.

We feel sure that many members of newly-formed LOYAL groups in our churches fondly remember their Luther League days. Since there is no official "LOYAL" financial program, it would be fitting indeed for any such group to present a *Loyalty Gift* in any amount to support the Luther League program.

Solution To Bible Cross-Word Puzzle

(Puzzle Page 12)

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LOOKING AHEAD TO NOVEMBER

Here are the topics proposed by your church-wide organization for use by Young People (those 18 and over) in the next calendar month.

November 7: Now That Election Day Is Over, What?

November 14: November 11, 1918—Milestone or Tombstone?

November 21: When a Nation Gives Thanks

November 28: The Motive for Christian Stewardship

A Hallowe'en Party

(Continued from Page 13)

Refreshments

Nut cups filled with candy corn and salted nuts for nibbling during the entire evening are a swell teaser. For simple refreshments to climax the evening serve cider and spice cookies.

LUTHER LEAGUE

BOOK-OF-THE-MONTH CLUB

Selections for October

For Intermediates

"ROOF OVER OUR HEADS"

Nelson & Sons By Marguerite Dickson \$2.50

It was not easy for Georgia Lane and her mother to return to Lane's Cove after ten years to face again the accusation made against her father of taking \$10,000. However, through the efforts of Georgia and her friends, Vee and Curt, he is proved innocent. Among her other experiences, Georgia also becomes acquainted with Mona Fairchild, who proves to be quite a problem to Georgia and her friend, Lorrie, from Boston. All in all this book provides pleasant enjoyment for everyone.

For Seniors

"THE ISLE OF QUE"

Longmans By Claire Singmaster \$2.25

A fascinating story about a large family which learned all the practical essentials of living from the mother. Tim Yoder learned to fish, swim, row and loved the water until a flood hit the valley where he lived. In spite of his fear of flood waters, Tim becomes a hero in the midst of another flood. You can't go wrong on this, another Singmaster story of her native Pennsylvania.

For Young People

"BIG FREEZE"

Thomas Y. Crowell Company By Bellamy Partridge \$2.75

This is a very interesting novel with both historical and practical values woven into its pages. It centers in the building of the great Creton reservoir and aqueduct which gives New York City its excellent supply of drinking water. Of course, there is romance in it too with beautiful Jepsie Gibson taking the leading female role.

PRESIDENT FRY NAMED VICE CHAIRMAN OF WCC'S CENTRAL COMMITTEE

News from Amsterdam where the first assembly of the World Council of Churches was held recently tells us that Dr. Franklin Clark Fry, president of The United Lutheran Church in America, was elected vice chairman of the Central Committee.

Anglican Bishop G. K. A. Bell of Chichester, England, was elected chairman of the committee, which is the policy making body of the World Council, consisting of 90 members, plus the six presidents.

Earlier, at a meeting of the executive committee of the Lutheran World Federation at Castle Hoekelum, near Arnhem, Holland, Dr. Fry was chosen as treasurer of the Federation, succeeding the late Dr. Ralph H. Long, who died last February.

Luther Leaguers are proud that the personal eminence of their Church president again and again secures for him opportunities to influence the decisions of important church groups and to bring the testimony of our beloved Lutheran Zion to the fore.

The Luther League of America

Suite 405 Muhlenberg Building
1228-1234 Spruce Street Philadelphia 7, Pennsylvania

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MISS LOUISE MARKS - Associate Secretary

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